

267.24

Class

B795

Book

General Theological Seminary Library

CHELSEA SQUARE, NEW YORK

4

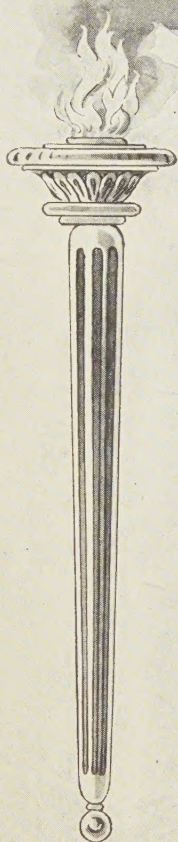
PRESENTED BY

Soc'y for Pro. Rel. & Learning



Digitized by the Internet Archive
in 2025

https://archive.org/details/bwb_S0-BAQ-887



Pray for me Dad, not so much
for my safe return as for my return
as a better, cleaner man. You know
I love you Dad and the things I
want to say won't come. Pray for
me and keep Auntie well. Best love
from your only boy. Love and lots
of it. Good bye -

Private

A.E.F.

STORY OF THE WORK
OF THE
ARMY AND NAVY DEPARTMENT
OF THE
Brotherhood of St. Andrew in the United States
(Under the General Guidance of the Church War Commission)
DURING THE GREAT WAR
1917-1919
AMONG THE
MILITARY AND NAVAL FORCES
OF THE UNITED STATES



ILLUSTRATED

267.24

B795

77579

CONTENTS

	PAGE
FOREWORD	7
EARLY HISTORY	11
GENERAL STATEMENT OF ENTIRE WORK	25
RELATIONS WITH THE YMCA	37
BROTHERHOOD SECRETARIES	61
PERSONAL WORKERS GROUPS	99
GREAT HONOR ROLL AND CORRESPONDENCE	115
STORIES OF THE CAMPS	139
"ST. ANDREW'S CROSS"	315
CHRISTMAS, 1918	321
SPECIAL REQUESTS	329
PUBLICITY	335
THE PARISH PLAN AND CLOSING DAYS	343
FINANCES	377
COMMENDATORY LETTERS	387
ACKNOWLEDGMENTS	397
OPPORTUNITY	401
APPENDIX	407

Report of the Executive Committee of the Army and Navy Council of the Brotherhood of St. Andrew of work done during the Great War 1917-1919 in the Military Camps and Naval Stations of the forces of the United States.

FOREWORD

A LITTLE more than two years ago the President of the Brotherhood of St. Andrew called us to our task—to lead the laymen of the Protestant Episcopal Church who were willing to make a contribution of Christian effort in the vast network of National camps, then to be established, where our brothers were to be massed for the Great War. The chaos of these times caused men to make tremendous decisions and in the ever mounting tide of preparation, there was started by our men a quiet valuable influence, helping men to order their lives in the sight of the Master, which may well be counted one of the romances of our Church's service to men.

Our effort was unique in that we planned a simple program to help those in the service organize among themselves for personal Christian service. The method of carrying out this program was also unique in the Church because the work was effected through a central organization of laymen, nation-wide in its scope and administration.

The history and report of the activities and the accomplishments of this effort will be found in the pages following. There will be found a chapter detailing the early organization of the Army and Navy Department of the Brotherhood, followed by a comprehensive statement of the entire work in brief, for the reader who is not interested in the closer detail. Then follow in turn, chapters which give the unusual and effective relations which were established and maintained with the National War Work Council of the Young Men's Christian Association; an intimate introduction to the men who served as Secretaries in the camps; a description of the Personal Workers Group plan of organizing the enlisted men for Christian service; and the story of the voluminous correspondence had with the Churchmen in the Army and Navy, quoting many of their interesting letters, and telling how their names and addresses were secured and registered on the Great Honor Roll of the Church.

A separate chapter then tells of the specific work performed by each secretary, together with a partial description of the Church's activities in each camp served by them. It is expected and understood that the Church War Commission will give in the reports to be issued by them a more exhaustive and comprehensive description of all the very splendid and self-sacrificing service rendered by the Chaplains.

A short account is given of the distribution of the magazine of the Brotherhood, *St. Andrew's Cross* and how this paper was appreciated as appears from the letters received. The Christmas Greeting sent to the Churchmen in 1918 is mentioned in the next chapter, followed by an account which gives an intimate picture of the men in the service as disclosed by their requests for material comforts and reading matter.



B. F. FINNEY
F. S. TUTSWORTH

WALTER KIDDE

E. H. BONSALL
G. FRANK SHELBY

The men who met weekly during the period of the war. Page 9.

The chapter next appearing tells of the promotion of the Parish Plan and the closing days of the work—giving an account of the observations made by our secretaries in their travels through every Diocese of the Church, across the length and breadth of our country, organizing the laymen for a more intensive Christian service.

The publicity given by the religious and secular press to our work is indicative of the interest expressed within and without the Church.

The closing chapters give respectively, an account of funds received and expended—the kindly commendation of our friends and our acknowledgments to all who have helped us in our work—and in addition, a summing up of the spiritual potentialities of the entire work, with some constructive suggestions as to how they might be used.

The appendix gives some of the valuable data which has been accumulated that seemed worth while preserving as a matter of history and record.

The form in which this report is written is quite unusual but was adopted because it was thought a departure from the ordinary statistical record would be welcome.

As our secretaries have returned to their several vocations, after having developed the plan of prayer and service among the young men in the Army and Navy, enthused with a spirit to “carry on” in the Church’s work, so we hope the work of our Council with laymen in the camps and under the Parish Plan may be the starting point of bigger and larger responsibilities in these days of reconstruction. If that is the result, and if our story here given, deficient though it may be, serves the purpose of pointing the way to a more zealous and consecrated devotion to the Church and the spread of Christ’s Kingdom among men, then our labors will have been worth while and the satisfaction of our secretaries who by unusual sacrifice and toil made it all possible, will be more than complete.

The foreword would be lacking without special reference to the men who have so ably co-operated in working out the plans of the organization. The chairman feels deeply indebted to these men who met weekly during the period of the war and whose suggestions and efforts made possible the success which the work attained.

As a record of the contribution made by laymen of the Protestant Episcopal Church, this report is presented with a prayer for God’s blessing upon all that has been done.



Chairman.

EARLY HISTORY

Launching the Plan for Work in the Camps by the Brotherhood of St. Andrew
—The Formation of the Army and Navy Department—Approval of the
Presiding Bishop, Rt. Rev. Daniel Sylvester Tuttle, D.D.—The War
Commission Appointed—The War Commission Authorizes the Financing
of the Brotherhood's Work.

THERE isn't very much to suggest war or war work in Fairmount Park, Philadelphia, and especially on that slope which gives one a view of the boat clubs on the Schuylkill and a rather far-away glimpse of Philadelphia's business district with William Penn rising gracefully in the center background.

Yet, there it was that plans for the Army and Navy Department of the Brotherhood of St. Andrew first took definite form and it is from there the work can be traced step by step until the end of the war brought demobilization.

And, in treating of any phase of war work, it must be remembered that the basis of all war work was to serve those who were in the war or who were preparing to go into the war. The plans for war itself were made on a gigantic scale and, in those early days, appeared to be kaleidoscopic. Things were continually shifting about. So no matter with what definiteness and unity of purpose any war work organization entered the field, it was by necessity following the same kaleidoscope.

In reading the outline that follows, glimpses here and there that attempt to show how the Army and Navy Department of the Brotherhood of St. Andrew was born and had its being, it should be remembered that the work was feeling its way along with that same carefulness that a wise man employs when he knows his goal but is traveling a new road.

The storm cloud of war was impending over America during the days before the Declaration of War was formally made. It was during those war cloud days that the plans for the Army and Navy Department first came to light.

There was a meeting of the Brotherhood Council in March, 1917, and while there was no open discussion regarding action to be taken in the event this country entered the war, members of the Council, and notably the president, Mr. Bonsall, had the matter very much at heart.

Just before the Good Friday which marked America's entrance into the war, two of the Brotherhood secretaries, Benjamin F. Finney and G. Frank Shelby, spent Sunday afternoon (Passion Sunday) together in Fairmount Park, Philadelphia. Mr. Finney was on the eve of his departure for the South and Mr. Shelby was to go West. So during their last afternoon together for some time their thoughts turned naturally to the war and what was to be done by the Brotherhood.

It was in this frame of mind that Mr. Shelby wrote to Mr. Finney a few days later suggesting a conference with Mr. Bonsall. Following out the suggestion Mr. Finney met Mr. Bonsall at his home in Glenolden, with the result that it was decided Mr. Finney should return to Philadelphia immediately after the Gulf Coast Conference which he holds every year and set about the task of organizing the Brotherhood for war work.

Mr. Finney threw himself into the work with a zeal and passion which had everything to do with the successful launching of the entire work. In a letter addressed to the National Council of the Brotherhood, he made an appeal for support based on a forecast of impending conditions in the Army and Navy which was prophetic in its accuracy. In the days following, he labored with infinite tact and patience with those to whom the Brotherhood's plans did not seem entirely satisfactory, until they were convinced and satisfied with the detailed plans for lay work which he had conceived. In short, it should be recorded that the Army and Navy Department owes much of its inspiration to Mr. Finney.

Shortly after this, President Bonsall wrote to the Presiding Bishop, outlining the Brotherhood plans and asking Bishop Tuttle's approval and his blessing on the work.

Mr. Finney busied himself in making the rounds of the first camps open, the officers' training camps, visiting Fort McPherson, Fort Oglethorpe, Fort Logan H. Roots, Leon Springs, Fort Sheridan, Fort Niagara and Plattsburg. He also visited several diocesan conventions, acquainting them with the Brotherhood's plan and requesting that names of all men from the individual parishes who had gone to serve the colors be sent to the Brotherhood's headquarters so these men might be looked after and personally brought in touch with the Church through the Brotherhood secretaries. George H. Randall, executive secretary, was also busy in these early days visiting Madison Barracks, Allentown, Wissahickon Barracks and the mobilization camp of the Pennsylvania National Guard, later known as the 28th Division. Alexander M. Hadden, a member of the Brotherhood Council, went to Plattsburg in the early days to be of service at the officers' training camp and later went to the Naval Training Station at Newport, R. I.

It was just after this initial work that the *Churchman*, in an editorial under the caption, "Mobilizing for War Service," put the Brotherhood definitely on record

as the first of the Church's agencies to have grappled the war problem and put forth a program to meet the emergency.

As this editorial, written at the time, gives an early perspective of the work that was to grow into the Army and Navy Department of the Brotherhood of St. Andrew, it seems fitting to include it here in the story:

"The Brotherhood of St. Andrew has not been slow to recognize and respond to the exceptional opportunities presented by war conditions. Hundreds of Brotherhood men and large numbers of other Churchmen are gathering in military camps. By their side are thousands of young men who will need, now as never before, and will more cordially welcome, all the steadying influences which the Christian religion can supply. *The Brotherhood's twofold vow of prayer and service is of special appropriateness and special urgency under these conditions*, and the Church may well be gratified that definite measures are to be taken to marshal the resources of this excellent organization for the duty thus presented.

"The Brotherhood's president, Mr. E. H. Bonsall, in a letter to Bishop Tuttle as presiding bishop, has submitted for his approval a comprehensive plan for service in behalf of those who have been called to the colors. After consultation with various leaders of the Church and with officials of the YMCA, of whose Council on National War Work Mr. Bonsall is a member, the Brotherhood has resolved to employ four or more secretaries, as rapidly as the funds in hand permit; *these secretaries will go into the government camps for the purpose of getting in contact with Churchmen, organizing in each regiment a group of men who by their lives will be outstanding witnesses for clean living and strong Christian manhood* and who will also act as centers of influence for personal work among the men in the camps. The secretaries will work in co-operation with the chaplains and with the YMCA workers, and will be regularly recognized by the YMCA in order that they may have a proper status under the government regulations.

"The Brotherhood secretaries, Mr. Bonsall states, will endeavor to get the men in the camps in touch with local churches and will provide them with copies of *St. Andrew's Cross* and other literature. Effort will also be made to obtain as rapidly as possible the names and addresses of all Churchmen who have entered the training camps and in doing so to bring together fellow-Churchmen in the same military community. In this way fellowship and concerted action will be promoted. The General Board of Religious Education is also endeavoring, through its far-reaching organizations, to secure the names and addresses of all Churchmen who are taking military duty; and doubtless the Board will be ready to co-operate with the Brotherhood in this important undertaking.

"It is as Mr. Bonsall points out in his letter to Bishop Tuttle; *there seems to be no one agency in the Church whose particular business it is to represent the Church in this war work. The Brotherhood is exceptionally well fitted to undertake it and it*

ought to be given the right of way. It would not be an experience peculiar to the Church if in the face of the sudden exigency which finds the whole nation unprepared a multitude of agencies were to be instituted to do for the men in khaki what the whole Church wants to have done; and the resulting duplication of effort and of over-lapping of plans would inevitably result in waste and confusion.

"Why cannot the Brotherhood of St. Andrew, working with and under our Army Chaplains, be recognized as the one logical point of contact between the Church at home and the Churchmen in the field? *It would impose upon the Brotherhood a task that would try its organizing resources and it would require a measure of financial support far greater, perhaps, than Brotherhood members themselves can provide.* But the many generous Churchmen who have enabled the YMCA to accumulate \$3,000,000 for its war work will not allow any sane and sensible program of this worthy organization within their own Church to fail for want of the \$10,000 which the Brotherhood is endeavoring to raise, or the \$100,000 which it will need and ought to have if its work is to be thoroughly and effectively done.

"The Brotherhood has before it the opportunity of its lifetime. If it can measure up to the needs of the great task before it—and we believe it can—the Church will be behind it with the needed measure of sympathy and financial support."

As the article from the *Churchman* points out, the first call was for \$10,000. The further statement by the *Churchman* on this score is interesting in the light of later events.

In a letter addressed to the Brotherhood at large President Bonsall stated the position frankly as, "the extent of this work will be limited only by the money available." This was true in the beginning and has been ever since. Enthusiasm was very much in evidence during the early days of the work and never waned thereafter. The president, other officers and secretaries of the Brotherhood had been in consultation with leaders throughout the Church, both Clerical and lay, as to the wise development of plans for the Army and Navy work and had met with whole-hearted response from all sides.¹ The immediate result was that the Brotherhood Council authorized Mr. Bonsall to employ a sufficient number of secretaries, representing the Brotherhood of St. Andrew, to co-operate with the Chaplains in the camps, the YMCA and other religious agencies.

It was proposed to obtain contributions to a special Brotherhood War Fund, to be administered entirely separate from the regular funds. Mr. Arthur E. Newbold, a member of the banking firm of Drexel and Company, consented to act as treasurer. As contributions were received the Brotherhood was to employ

¹ Letters from Bishops, Clergy and laymen endorsing the Brotherhood's program will be found in the Commendatory Letters Chapter.

The Brotherhood of St. Andrew in the United States



NATIONAL HEADQUARTERS
CHURCH HOUSE
TWILIGHT AND WALNUT STREETS
PHILADELPHIA



SPECIAL DEPARTMENT FOR ARMY WORK

(This Letter is for Presentation to your Chapter)

To the Members of the Brotherhood:

- Those of you who read carefully ST. ANDREW'S CROSS are already informed of the Plans being made by the Brotherhood to cooperate with other Christian Influences in Work among the Enlisted Men of the Army and Navy and the National Guard.
- In our canvass for a considerable fund out of which to finance this Special War Work we have already received enough Subscriptions to start the work, and to appoint one of the Secretaries. In the meantime Mr. Benjamin F. Finney, the Brotherhood's Southern Secretary, has been appointed (as a Member of the Regular Staff) to take charge for the present of this War Work, with the title Secretary for Army Work.
- And now a word to the Members of your Chapter. There are many ways in which we desire your cooperation. A few of them are as follows:
- We ask you to send us as promptly as possible the names of Men of your Chapter and Parish who have gone to the Army Camps or who are about to do so. Please specify among these the names of those who are Members of the Brotherhood, and

give us as nearly as possible the Addresses by which mail reaches them—especially noting the Number of the Company of which they are a part.

Please give us, if there be such, the Names of some Members of your Chapter who may be willing to become Voluntary Correspondents, getting in touch in this way with Members of the Church whose Names and Addresses we will send them.

Tell us, too, if the Chapter as such will be willing to act as a Bureau in the Parish or Town, to secure Magazines and other Reading Matter to be sent to the Soldiers through such channels as we shall later suggest, or which are already known to the Chapter.

We ask each Member of the Chapter to remember Daily in his Prayers the Men at the Front, and to be especially careful (during this Summer of National strain and stress) in his own Religious and Brotherhood Life at Home.

If your Parish is near any of the Camps we suggest that you get in touch with the Chaplain and arrange for an early Celebration of the Holy Communion in the Parish Church for the Enlisted Men who are Communicants, and men of the Parish, to be followed by Breakfast and an Opportunity for Fellowship. The Young Men's Christian Association Secretary in the Camp will no doubt have a Record of the Names of the Churchmen and will be glad to cooperate with you.

In closing may I ask you for the sake of the Inspiration it will give to other Brotherhood Men, to send me an account of any Work for, or in connection with, the Soldiers in Camp that your Chapter is now doing or contemplates doing.

Sincerely yours in the Brotherhood,

President.

June 30, 1917.

secretaries and send them to the camps established by the Government, "for the purpose of organizing in each regiment or similar unit, a group of men who would by their lives be outstanding witnesses for clean living and strong Christian manhood, and who would also act as centers of influence for personal work among the men in the camps, in establishing like groups of personal workers. It is planned that these secretaries shall go from camp to camp as they find opportunity and occasion."

It is noteworthy that while the proposal of sending secretaries from camp to camp was outgrown before it could be entered upon, by having a secretary permanently stationed in each camp, the statement of purpose, that of forming groups of personal workers, remained the basis of the Brotherhood work from its inception until demobilization, two years later. No other agency in the field has shown this fixed purpose, stated in the beginning and adhered to throughout. So much for the farsightedness of the program as laid down at its inception.

Editorially, *St. Andrew's Cross*, speaking for the Brotherhood's new work said:

"We do not believe it necessary to appeal for the hearty and willing support of our entire Brotherhood membership in these laudable endeavors. There should be a spontaneous and instant response from every Chapter. These Chapters will very soon receive a letter asking for the names of members of their Parishes who are enlisting, or about to enlist, for service in the various Army camps. We expect to employ a sufficient staff at National Headquarters to make a card catalogue of all these young men, with sufficient data regarding each, to enable us to keep in close touch with all parts of the Army field."

The work of "making this card catalogue," which was to grow until it became known as "The Great Honor Roll of the Church," is treated fully in a succeeding chapter. It is mentioned here as showing the forethought and definiteness with which the program was entered upon, a definiteness of purpose that followed the work throughout.

Friendly and co operative arrangements were made with the YMCA; Dr. John R. Mott and other YMCA leaders at once saw the benefits which would accrue as the result of the Brotherhood's entrance into the field, and were most cordial.

One of the benefits of this co-operation was the fact that it at once answered the criticism that the Brotherhood was duplicating, or attempting to duplicate, the work of the YMCA. This criticism was heard during the early days of the work from those who did not understand its exact nature and the basis under which it had entered the camps.

With the plans for this arrangement established, with letters of encouragement coming in from all sides, President Bonsall felt that the Brotherhood was

in a just position to go ahead. And now, early in June, he wrote again to Bishop Tuttle. In this letter he told of the Brotherhood's readiness to take up service among the men of the Army and Navy. The plans of the Brotherhood were announced and also the method for financing the early work.

In reply, Bishop Tuttle wrote:

"It seems to me that the plan proposed is an excellent addition to the many benevolent and beneficent lines of action which the Brotherhood has in hand to do, and my approval and blessing are most cordially extended to it."

The date of this letter was June 12, 1917, hardly two months after the Brotherhood leaders had first made plans for putting forth a war program. So the summer of 1917 was a busy one. Mr. Finney had traveled from one end of the country to the other, visiting training camps, holding conferences with military and civilian authorities and with the men themselves. His work as Southern field secretary had especially equipped him for this as he was well in touch with men and things in the South, and by far the greater number of large training camps were located there. And as Mr. Finney went about through the camps, more and more a program adapting the Brotherhood rules of Prayer and Service was being formed in his mind. With the result that he drew up a letter to all Council members of the Brotherhood setting forth at length a plan of service. This plan of Mr. Finney's was virtually the program with which the Brotherhood entered the field.

Mr. Bonsall, recognizing that the work to be undertaken in the Army and Navy would require the individual attention of an organization and staff of its own, appointed the Army and Navy Council,¹ which served continuously during the time the work was carried on. While few formal meetings of the entire Council were held, the interest and support of its individual members added strength and encouragement to those who were giving their full time to the service. The Executive Committee of the Council met weekly with punctilious regularity.

The death of John Howe Peyton, a member of the Army and Navy Council, is regretfully recorded. During the War with Spain, he inaugurated Brotherhood work in the Army as official Field Secretary and developed a personal service among the soldiers to which he gave his full time and strength and from which the present work gathered much inspiration.

Surveys of the camps were made, searching out the best methods of procedure for the secretaries to put to work the program already decided upon. Contributions for the work were coming in, prospective secretaries were being interviewed. In this work of getting ready, the plans outstripped themselves so quickly that

¹The names of the members of the Army and Navy Council will be found in the appendix.

before a camp secretary was actually installed, the budget of \$10,000 was deemed entirely inadequate and was raised to \$100,000. This presented a problem of immediate finances and accordingly a financial campaign was the next event in order.

It was decided to make the appeal to the whole Church, this being the first time the Brotherhood had proposed to make such an appeal for funds since its organization. Just what the Brotherhood was to do, the field it would cover, the expense of the work and the expected results were set forth in the following appeal which was addressed to the "Bishops, Clergy and laymen of the Church in the United States:"

"The undersigned have consented to act as a Council on Army and Navy work of the Brotherhood of St. Andrew at this time when the Church is facing a task far more tremendous than most of us have realized. We beg, therefore, to bring before you the following facts:

"The Federal Council of Churches has adopted four and one-half per cent as the basis upon which to calculate the number of Chaplains of our branch of the Church to be appointed. On this basis we figure roughly that we now have in the service, or soon will have, about 60,000 communicants. This is calculated upon a percentage basis; but it is a well-known fact that the number of men of our Church in the National Guard and other branches of the service to which volunteers have been called is far larger than this.

"In addition to communicants there is probably an equally large number of men who regard our Church as their Church home, but who have never been confirmed. It is near the truth, therefore, to say that scattered throughout the various branches of service in the Army and Navy (counting the draft army) there are 100,000 communicants, and nearly 150,000 for whom our Church is directly responsible. These figures are probably conservative.

"This is a larger number of male communicants than in any of our Provinces and a larger number of communicants than in our largest Diocese, including both men and women.

"We have Chaplains of our Church in the military service as follows: Regular Army, 16; Navy, 9; National Guard, 55; possibly in National Army, 16.

"Probably an additional 25 have been appointed for various special branches of the service and appointments made since July 20th. This makes a total of 121. If the Chaplains were distributed equally throughout the service this would give somewhat over 800 communicants to each Chaplain. We must remember that the salaries of all these men are paid by the Government and that the Church has no direct responsibility for their support.

“The Brotherhood of St. Andrew has offered the resources of its organization to help so far as possible in meeting the present crises. Its first work will be to study out the solution of the problems involved and bring them to the attention of the Church, while at the same time carrying on its work among the men in the Army and Navy so that precious time will not be lost while the Church is mobilizing to meet the emergency.

“The Brotherhood for thirty-three years has been training its members in personal service and this type of work is needed now as never before. In all of its history the Brotherhood has been true to the highest ideals of the Church and we believe that we can now with perfect confidence turn to it in this hour of crisis.

“In the third of a century, the Brotherhood has never appealed to the Church at large for funds for its support. But now it comes to the Church people and asks them to give generously and largely, that the men of our own Communion may be made to realize that the Church is following them into their new environment, making them better men for that knowledge.

“The following plans for definite and aggressive work have been made:

(1) The active sympathy and co-operation of the Federal Council of Churches, the War Council of the YMCA and other agencies have been secured.

(2) The Brotherhood will place a sufficient number of men in the field and attached permanently to each camp.

(a) To organize and keep our Churchmen in touch with the Chaplains and nearby Clergy and with one another.

(b) To organize groups of these men for active personal work among their own comrades.

(c) To see that our men are advised of available services of the Church, and to arrange for such services when necessary.

(3) To act as a bond between the men in camp and the neighboring Parishes.

(4) To gather together and to disseminate helpful data relating to our Churchmen in camps, the distribution of literature, the writing of personal letters and the like.

(5) To help different agencies in the distribution of Prayer Books, Bibles, etc.

(6) To ascertain what our men need to stimulate their highest ideals and best spiritual life, and to meet that need if possible. There are many

other ways in which the Brotherhood can be of help in keeping our Churchmen true to their highest ideals.

"This is well worth the doing. It should be done quickly. One dollar spent now will be worth many dollars spent later. We need at once One Hundred Thousand Dollars. We can assure the Church that the money will be well spent.

"A diocese of one hundred thousand communicants will spend on its work probably over one million dollars a year. Will not the Church spend as a beginning on this work amongst its one hundred thousand men in the service of our country at least one dollar per man?

"Checks should be made payable to Mr. Arthur E. Newbold, treasurer, Fifth and Chestnut Streets, Philadelphia.

"Signed:—

"Army and Navy Council of the Brotherhood."

The Organization

Council on Army and Navy Work:

Composed of bishops, clergy, and laymen.

Chairman—Walter Kidde, New York City.

Executive Committee—

With office force of six stenographers and four clerks.

Chief Field Secretary—Ben. F. Finney.

Four Field Secretaries—

Helping the Chief Field Secretary to train the Camp Secretaries—visiting and supervising work in smaller camps, such as Aviation Camps, etc.—visiting and assisting Camp Secretaries.

Forty-one Camp Secretaries—

One only in each of the forty-one larger cantonments and camps having from 20,000 to 45,000 men. To co-operate with the Chaplains, the YMCA, the Rectors of adjacent parishes, the Social Service Commission, and all agencies ministering to the welfare of the soldiers and sailors—but chiefly to assist in such things as will help the men most in their spiritual lives.—To assist in arranging services of the Holy Communion—to aid in discovering men for baptism and confirmation, etc., etc.

Budget

For first twelve months

Six stenographers at \$800	\$4,800
Four clerks at \$1,000	4,000
Five Field Secretaries' salary and expenses	15,000
Twenty-six Camp Secretaries at \$2,000	52,000

(This includes certain necessary expenses involved in the work.)

Fifteen Camp Secretaries without salary, at \$800	12,000
Office rent	900
Office equipment—typewriters, furniture, etc.	600
Office incidentals—postage, printing, etc.	2,000
Chairman Executive Committee, traveling expenses	500
Miscellaneous expenses incident to the work	4,000
Sending St. Andrew's Cross to 642 YMCA Huts (3 to each hut) and to individual Churchmen	1,500
Total	\$97,300

This does not include any expense of following the men with secretaries abroad.

This letter, with the accompanying budget, was never sent out by the Army and Navy Council for the reason that on August 14th a letter was received from the Presiding Bishop stating that he had named a "War Commission of the Church consisting of the Bishops of Massachusetts, chairman, Tennessee, Rhode Island and Coadjutor of Southern Ohio, and some clergymen and laymen."

Bishop Tuttle also suggested that the Chief Secretary communicate with the Chairman of this Commission. Accordingly, Mr. Finney met, by appointment, Bishop Perry, Vice-Chairman, at Providence and Bishop Lawrence at Bar Harbor. Both approved the plans submitted, but requested that the appeal for funds should not be sent out, as a meeting of the Commission was soon to be held to take up the matter of financing the war work needs of the whole Church. This meeting was held at Boston August 31, 1917, and on invitation, Mr. Kidde, Chairman of the Army and Navy Department, and Mr. Finney appeared before the meeting and presented the plan and budget in writing. The result of the meeting was that the plan and budget presented were approved and the Commission tentatively agreed to finance the work and the Brotherhood was authorized to proceed with its plans.

It was at the meeting of the War Commission held in Washington, September 13th and 14th, that Mr. Finney again appeared before that body with the result that the following resolution was approved and passed by the War Commission:

"Resolved: That the Commission having heard from the Brotherhood of St. Andrew, of its plan for laymen's work, welcomes the zeal and energy shown by the Brotherhood in initiating this work.

"The Commission undertakes to supplement the amount raised by the Brotherhood up to \$25,000 with the assurance of further aid as the work develops.

"It is understood that the Commission is to have general direction of this, as of all other war work in the Church, and that definite arrangements as to this are to be made between the Brotherhood and the Executive Committee of the Commission."

In the meantime, the Army and Navy Department had made rapid strides in organization. Mr. G. Frank Shelby, Western Field Secretary of the Brotherhood, had been called in from his field and as Secretary of Personnel was busy in securing Field and Camp Secretaries. Mr. F. H. Spencer, Middle West Secretary of the Brotherhood, had also been called in to assist in organizing the Department. Mr. F. S. Titsworth, an active attorney and business man of Denver, Colorado, had volunteered to serve without remuneration for the period of the war and was duly installed as executive secretary and later was elected vice-chairman of the Army and Navy Council.

Quarters had been secured at Church House, Twelfth and Walnut Streets, Philadelphia, through the generosity of the Diocese of Pennsylvania, and a staff of stenographers and clerks engaged. In response to letters written to Bishops, Clergy and Brotherhood Chapters throughout the country the names of Chaplains in the service, Clergy in the Red Cross, YMCA, and other services, as well as officers and men of the Army and Navy were being received in large numbers. One of the first results of this prompt action was shown on September 28th, when Bishop Lawrence asked for a complete list of Chaplains, as the War Commission had been unable to secure such a list elsewhere and the Brotherhood had the information ready.

As the names of officers and enlisted men were received the Brotherhood entered upon the correspondence phase of its work which is given in detail elsewhere and resulted in close contacts being made with thousands of men in the service.

Commissions were received from the YMCA in September for the first three Brotherhood camp secretaries, Messrs. Bernard Suttler, who went to Camp Gordon, Percy J. Knapp, who went to Camp Lee, and John T. Price, who went

to Camp Meade. This arrangement at once gave to the Brotherhood secretaries the freedom of the camps, as with the YMCA commissions they came under the "recognized agencies" ruling of the Commission on Training Camp Activities. Walter Macpherson, of Denver, Colorado, had accepted the post of field secretary for the southern camps and was busy preparing the way for camp secretaries who were soon to come.

This, briefly, was the status of the work when the first formal meeting of the Army and Navy Council was held at the Adelphia Hotel, Philadelphia, on October 11, 1917.

At this meeting the following officers were duly elected: Walter Kidde, Chairman; F. S. Titsworth, Vice-Chairman and Executive Secretary; Arthur E. Newbold, Treasurer; Benjamin F. Finney, Chief Secretary; E. H. Bonsall, Walter Kidde, F. S. Titsworth and B. F. Finney, Executive Committee.

The Council approved the acts of President Bonsall in the work of the Army and Navy Department thus far accomplished. It should be noted in passing that the Executive Committee held weekly meetings continuously throughout the entire period of the work.

Bishop Perry, representing the War Commission, expressed great appreciation for the work which the Army and Navy Council had originated and undertaken. He stated that *this work constituted the real contribution which the Church had to make to its members serving the Colors*. He further expressed admiration for the great patience which the Executive Committee of the Army and Navy Department had exhibited in negotiating with the War Commission.

Acting for the Executive Committee of the War Commission he ratified and approved the plans of the Army and Navy Council.

Mr. Newbold's resignation as Treasurer, for the reason he had been elected Treasurer of the War Commission, was then regretfully accepted and sincere thanks of the Council were tendered for his valuable services. Mr. George Wharton Pepper was then duly elected Treasurer and a member of the Executive Committee.

Following this session there was a joint meeting of the Executive Committees of the War Commission and the Army and Navy Council at which time Bishop Perry, on behalf of the Executive Committee of the War Commission, agreed to the payment of not to exceed \$5,000 per month, beginning with the current month, to George Wharton Pepper, Treasurer for the Department of Army and Navy Work, by Arthur E. Newbold, Treasurer of the War Commission, upon vouchers accredited by duly authorized officers.

With the close of this meeting the Army and Navy Department, formally constituted and receiving funds at the authorization of the War Commission, was

ready at the end of a preliminary period of five months to vigorously further and extend the work already begun. How this was done is told in succeeding chapters.

GENERAL STATEMENT OF ENTIRE WORK

A Challenge Which Could Not be Refused—Seeking Out the Little Group—
The Secretaries' Ministry—Organization at Central Office—The Great
Honor Roll—Various Phases of the Work—The First and Second Reports.

IT was not an easy task which the laymen planned to accomplish. The splendid opportunity offered them by the leaders of the Young Men's Christian Association to establish a footing in the camps and the endorsement of the presiding Bishop. The Rt. Rev. Daniel Sylvester Tuttle, D.D., followed by the agreement on the part of the Church War Commission to provide the necessary budget to cover expenses, made a challenge to our laymen which could not be refused. In fact, later developments fully justified the conclusion that our laymen were eager to accept the challenge, lay aside their civil vocations and render the very best service in their power. While it was difficult and a large task to issue the call, select and make arrangements with eighty-two business men and establish harmonious relations for them in the camps and naval stations, the Executive Committee of the Army and Navy Council set about its labors with a light heart and indomitable faith and courage.

At the outset it was determined that the secretaries should be placed where it would be possible for them to form the closest contact with the men serving the Colors. This meant that some would serve as volunteer YMCA secretaries, some would be attached to the Civilian Chaplains and some might secure their privilege to do their work directly by consent and approval of the military authorities.

The plan contemplated doing work in the forty-one major camps and cantonments and allowed for but one secretary in each. When it is recalled that these training stations contained from 20,000 to 100,000 men the magnitude of the work expected of the lone Brotherhood secretary was overwhelming and the only thing that would make his work at all effective was the method prescribed.

It was obviously entirely out of the question to expect one man to reach personally any considerable number of this vast congregation of men.

Another factor which entered into the determination of the plan adopted was the responsibility which the Executive Committee of the Army and Navy Department felt rested on the Church to proclaim the Christian religion to all alike and

not confine her ministrations to Episcopalians only. This determination, while it met with not a little opposition from many of our Clergy, was resolutely followed.

The Army and Navy forces were full of earnest Christian men who carried with them into the camps the same desire and willingness to witness for the Master and spread His Kingdom as they possessed in civil life. The obvious plan of work for the Brotherhood secretaries was to seek out these men and muster them for constructive Christian service among their comrades.

After all, this is but Our Lord's method—to seek out the little group of the faithful and set them to work.

And so the Executive Committee felt it would not be making any mistake to follow His plan. This led very naturally to the formulation of instructions which were given to all our secretaries to form "personal workers groups" built around "key-men," who were men of outstanding influence among their fellows, selected because of their willingness to "help the other fellow." A record has been made of the names of 2,622 "key-men" and 967 "groups" thus selected and organized. How many more there were it is impossible to tell, because each man found by the Brotherhood secretaries who caught the vision and experienced the joy of this sort of service became a center for the propagation of the plan and, like the sower who soweth the seed on good ground, they brought forth fruit, "some thirty fold, some sixty, and some an hundred."

The method adopted was unique and differed fundamentally from the methods used by any other religious organization. Also the Brotherhood secretaries did not conflict with or duplicate any of the work done by others. The effectiveness of the work received recognition by all who witnessed the results obtained and noted its effect on the men who came under its influence. Reference should be made here, in passing, to the numerous commendations received and the hearty endorsement by military and naval authorities and religious workers of many communions which are given at length in a subsequent separate chapter. Some little indication, however, of the effectual working of this plan may be noted by the fact that the Central Office records contain the names of 326 men brought to Baptism and 787 to Confirmation through the efforts of the Brotherhood laymen in the camps. These figures are most conservative and include only those men who were reached exclusively by the efforts of Brotherhood secretaries and do not include those for whom the secretaries were not directly responsible. During this same period the records show the total number of men in the service who were baptized as 679 and confirmed as 1,247. It is not claimed that these figures give the total; in fact it is quite certain that they do not, as it was absolutely impossible to secure complete data. The number baptized and confirmed would have been very much greater if it had been possible for Bishops and Priests to have been always available. Unfortunately, and to our shame, it must be stated that some eventually

gave their lives without receiving the Sacrament when only the failure to secure a Bishop stood between them and Confirmation.

Cold statistics are deceiving and there is always an inclination to over-rate where the importance of securing them is emphasized. The Brotherhood secretaries could only with great difficulty be induced to schedule results—for their work was largely in the heat and pressure of the day, and tired evenings filled many times by appointments made with individual men—left little time to make complete records. For that reason the results or the efficiency of the Brotherhood secretaries has never been fully measured by reports of numerical accomplishments. Such figures as have been gathered are understated if anything, and are appended to this history so that they may serve a useful purpose in determining comparative values only.

Having determined upon the general plan, the situation at each camp was studied in order to learn how best to place each secretary in order to give him the greatest opportunity to do the special work to which he was assigned. At this point innumerable difficulties were encountered. First, from those among our own Clergy who insisted upon maintaining the attitude—sometimes openly expressed but more often forcefully implied by their actions—that the lay secretaries were sent there to be under their immediate control and direction and that all their activities should be planned by them. In other words, some of the Clergy serving as Civilian Chaplains or Rectors in Parishes adjacent to the camp could see no other use for a layman in religious work than that of secretary to the Clergy. This difficulty was surmounted by maintaining the position that the Brotherhood secretaries bore the same relation to the Clergy in war service as the Parish layman bears to his own Rector. It is a pleasure to report that the great majority of the Clergy accepted this relationship and thereafter a most cordial and helpful co-operation existed between them and the laymen. In a few instances where it was found that this relationship was untenable, the secretary was quietly withdrawn and other relationships established.

A similar difficulty developed locally very early with reference to the attitude of some Camp Secretaries and Religious Work Directors of the YMCA. To them the presence of an Episcopalian serving with any organization of the Protestant Episcopal Church meant an unwarranted intrusion into the religious life of the camp. Brotherhood secretaries, in these camps, were considered despoilers of that particular type of religious democracy which some were trying to promote and which they felt was going to break down all barriers and result in the establishing of a universal Church.

It was found very early in the work that names of men who were then in the camp were of great value to the secretaries. Such names established at once a point of contact and an avenue of approach which was appreciated by the

enlisted man and secretary alike. The Clergy and all interested in our men were asked to send these names to the Central Office. This was the beginning of the compilation of the Great Honor Roll of the Church which has now increased to more than 100,000 names. These names were distributed to the secretaries in the camps as fast as they were received and recorded. The secretaries in turn sent the Central Office the names of all the Churchmen they located in the camp. The collection of these names and the personal calling upon individual Churchmen was, what some unreasoning YMCA secretaries, considered intolerable denominationalism—if not downright proselyting, against both of which their organization had resolutely set its face. Here again infinite tact and forbearance had to be practiced—the “Y” men had to be reasoned with patiently. In cases where a working arrangement could not be satisfactorily adjusted it was necessary to discontinue the relationship with the YMCA in order to afford the Brotherhood secretaries freedom to do their work.

During all of these petty difficulties and petty differences with the YMCA minor officials, it is a pleasure to state that the Army and Navy Department received the cordial support of the leaders of the National War Work Council. As a worthy recognition of the value of the contribution the Brotherhood men were making to the religious life in the camps, Mr. Walter Kidde, the chairman of the Army and Navy Council, was elected a member of the National War Work Council and subsequently became one of the leaders in its Religious Work Bureau. A subsequent chapter will deal more fully with the splendid co-operation which existed between the two organizations.

The mental worries and discouragements which the Brotherhood secretaries had to overcome were only exceeded by the physical hardships of their life of exposure and fatiguing work. These camps were places of magnificent distances. A walk of ten miles a day in the blistering southern summer sun through the dust or in the teeth of a blizzard or wading in mud was not uncommon—with the secretaries it was almost the order of the day. The efforts, as part of the daily program, made by the secretaries to reach individual men in service, were always appreciated by the men and many a young Churchman was awakened to a devotion to his Church and a more earnest religious life because he witnessed the effort and hardship which it cost the Brotherhood secretary to reach him. So the secretaries' ministry was not in vain even if not a fact was recorded.

The secretaries endeavored to place all men in touch with the religious influences of their particular faith. At Camp Mills, on one occasion, a score of men were presented to the Roman Catholic Church. When seeking individual Churchmen the secretary always encountered many other men of splendid Christian convictions.

To all of these he was friendly, endeavoring to establish such relationships as would lead to the formation of groups—reporting their names to those representing their own Communion in the camp. It was also his privilege and pleasure to serve in a material way wherever possible, to bring happiness and comfort to those in the grips of homesickness, minister to those in sickness or distress of any kind; in short to care for them as an elder brother and as a servant of Our Lord and Master. This work was carried on in barracks, mess halls, hospitals and detention barracks, debarkation camps and wherever and whenever men were to be found. At the debarkation camps particularly the ministrations day and night were most inspiring. While the secretaries were carrying on this work in the camps our Central Office was endeavoring through correspondence with every man whose name had been received to pick out “key-men” and set them doing constructive Christian service. A friendly helpful letter was sent to each man accompanied by the current number of *St. Andrew's Cross*, the official magazine of the Brotherhood. He was invited to make his wants known. Whenever he expressed a desire to receive this magazine it was mailed to him every month free of charge. In all there were 102,915 copies of *St. Andrew's Cross*, distributed in this way.

Brotherhood secretaries were very active in discovering men who were willing to give their lives to God's service in the sacred ministry. The Central Office was thus able to report 174 candidates for Holy Orders to the Bishop Coadjutor of Southern Ohio, chairman of a special committee of the Church War Commission formed for the purpose of looking after such candidates.

Also, through the kindly co-operation of many agencies, notably the Church Periodical Club, American Red Cross and many individual donors, all requests, which totaled 450, were filled. Thus, the Army and Navy Department was able to grant every request that was made of it. These varied in kind from the request for somebody to act as “Father” to a request for a book on “The Art of Velasquez.”

The Central Office maintained a bureau of information concerning all matters pertaining to the war work of the Church, collected and distributed the names of all Clergy in war service, compiled a list of Churchmen and Churchwomen to whom were referred requests from the men in service and their families. Rectors of Parishes were also notified when their men were found in the camps, so that correspondence could be encouraged and the families informed that the Church stood ready to minister to their welfare. Forty-two thousand Christmas calendars, with a personal letter, were sent to our Churchmen in 1918 and were thoroughly appreciated by them as the letters received will testify. The story of this Christmas message is told in a separate chapter.

The work of the Brotherhood secretaries in the camps and the organization at the Central Office made a combined force which at the peak of work included

seventy-eight secretaries, stenographers and clerks, who maintained and prosecuted vigorously the plan above outlined during the entire war period.

When the Armistice was signed on the 11th day of November, 1918, the attitude of all men in service immediately changed. They had been preparing for frightful warfare and possible death. Before the echo of the last shot had died away their veins tingled with expectant life on this sphere and they set their faces homeward, dreaming of the joy that would be theirs when they had returned to join their loved ones and had once more taken up their accustomed life, from which they had been so suddenly parted.

"Home" was their watchword and "discharge" the open door. Their minds had room for no other thought. The days of demobilization were filled with dangers to our men. The let-down was acute, the strain was off. To many demobilization meant demoralization.

It was always a very difficult matter to locate and follow the movements of individual men. A secretary in camp would one day establish friendly relations with an earnest Churchman and with him build a plan for future work, only to return the next day and find he had been transferred. This frequently meant that these men would not see or communicate with each other again. After the Armistice, difficulties in communication became impossibilities. While there existed the most urgent need for the activities of "personal workers groups," the formation of new groups became necessarily more difficult because of the rapid shifting of the men and the disintegration of the former military units. The work, however, was not finished, and in the words of Bishop Lawrence, Chairman of the Church War Commission, should not stop "until our soldiers and sailors are safe again in their homes" and "must be prosecuted vigorously as long as our men are overseas, on their way home, or being demobilized." If the men could not be reached effectively in the camps, plans could be made ready for their home-coming. So the Parish Plan was developed. It was naturally the next thing to do. The Brotherhood secretaries during almost two years had been living with our boys in the camps and sharing their bunks and mess. They had acquired the viewpoint of the soldier and sailor, they talked his vernacular, they knew his mind. The laymen in our Parishes had been doing yeoman service at home. Together with the faithful women, they had busied themselves in all sorts of patriotic movements and spent their time unsparingly. They gloried in the Service Flag hung in the Church and prided themselves on the number of blue stars it bore. The Churches that were located near the camps vied with each other in showing hospitality to the boys, maintaining reading rooms, furnishing meals and lodging and supplying constant entertainment in every conceivable form.

Conspicuous among hundreds of others throughout the country, and 'illustrative of the type of service rendered by individual parishes, stands the fine

work done by St. John's Church, Aberdeen, Mississippi, serving the men who were stationed twelve miles distant at Payne Field Aviation Camp. The club organized in the Parish house was the only service club in town.

But this was all for the stranger within their gates. It was a temporary program and performed a very Christian service but was not intended for, nor did it apply at all, to the men whose stars had been set in the Service Flag of the Church doing this splendid work. These men were coming home very rapidly and were facing a variety of problems in readjustment which could not be solved by the welcome provided by the cities which consisted of big parades, decorated streets and memorial arches or by much public speaking and large social functions. Therefore, what better service could the Brotherhood secretaries render than to meet the laymen who had been giving such patriotic and worth-while service in their own Parishes, tell them what they had learned from the boys in the camps and help organize them to serve their returning men materially, socially and spiritually, and give these men the real welcome they deserved to have. And so the secretaries who could best do this work were withdrawn from the camps and sent on their long journeys through all the Dioceses of the Church in the United States.

By reason of the Army and Navy Department's organization, tried and efficient, this plan to cover the Church geographically was made possible. The sole purpose of these secretaries was to lend themselves to aid the Rectors and organize their laymen for constructive Christian service, to the end that the whole spiritual life of the Church might be quickened and the great religious experiences of the war might be conserved. The laymen were organized into an informal organization known as a Church Welcome Committee. The movement received the hearty support of the Federal Council of the Churches of Christ in America and the idea was sent to 115,000 Churches in the United States. The plan was also supported by the American Red Cross and was disseminated through all communities organized by the War Camp Community Service. The Brotherhood secretaries held 1,165 meetings with laymen and organized 729 Church Welcome Committees. From the Atlantic to the Pacific and from the Gulf of Mexico to the Canada line the Brotherhood secretaries went through the Church, visiting every Diocese in every Province and offering their services without price to the Bishops, Priests and laymen, meeting with them, giving them a message from the boys in service and pleading with them to organize and greet their returning men and tender them that personal Christian welcome for which the men were yearning. How the Brotherhood secretaries were received and the conditions in the Church which they found is another story told in a subsequent chapter. In the meantime the Central Office busily followed the men as they were being demobilized by watching the reports of the movements of military units. A letter of welcome was sent to the men returning and at the time of their discharge, wherever a reasonably accurate



TYPE OF SERVICE RENDERED BY INDIVIDUAL PARISHES. Page 30.



THE FINE WORK DONE BY ST. JOHN'S CHURCH, ABERDEEN, MISSISSIPPI. Page 31.

address could be secured. The Rector of the home Parish was also notified. This plan of advising all Pastors of the home-coming of their men was first introduced by the Brotherhood secretary at the Great Lakes Naval Training Station with the hearty endorsement of the Commandant. The idea thereafter spread from there throughout this country and Canada.

On September 1, 1919, all war secretaries were withdrawn from the field and the Army and Navy work as a war emergency definitely concluded, excepting only the maintenance of a skeleton office force to continue the correspondence, gather up the unfinished business and turn it over for further development to the National Headquarters of the Brotherhood of St. Andrew. It will be remembered that all of this work was done under an independent department organized entirely separate and apart from the General Brotherhood office and staff. The separate work of this department was brought to a close not because there did not exist work to be done in the camps and Parishes, but because with the closing of the official existence of the War Commission, under whose general direction this work had been operating, it seemed best to turn over to the General Brotherhood Organization with its regular office staff and field secretaries, the completion of the work and its final relation to and co-ordination with the normal lay work in the Church. Two of the Army and Navy secretaries who had secured most splendid results are to be continued indefinitely as lay workers at two of the permanent camps, Fort Benning, Georgia, and the Norfolk Naval Training Station. It is hoped the Brotherhood will find it possible to carry on much of the war work started by the Army and Navy Department and which should unquestionably be continued.

In conclusion, the Army and Navy Department begs to acknowledge its grateful appreciation to the Church at large for making this work possible through its generous contributions. It is felt that the results secured amply justify all the hard work which has been done—a labor of love for the Master's sake.

As the year 1917 drew to a close, it was deemed advisable to make a comprehensive statement covering the work already accomplished by the Army and Navy Department and setting forth plans for the future. Accordingly a report was published in January, 1918, which gave a record of the work from June 5, 1917, to December 31, 1917. This report endeavored to detail the work of the Church briefly by camps, gave short sketches of the secretaries of the Army and Navy Department's personnel, lists of Clergy in the Army and Navy service, in the Red Cross, Civilian Chaplains, Clergy in YMCA work and other Clergy in various forms of war work. A copy of this report was sent to every Bishop in the United States; to Clergy in Parishes of 300 and more communicants; to members of Provincial Synods; Presidents of Church Clubs; to all Clergy in war service; Church agencies and others interested. This distribution totaled some 1,600 copies and was sent out for the purpose of disseminating the information which

had been gathered and advising the Church of the work being done in the camps.

Similarly in June, 1918, after the Army and Navy Department's work in the camps had been further developed and extended a second report was issued. This covered more fully the work the Church was doing in the camps and had just twice as large a distribution as the first report. It was mailed to all Bishops in the United States; to all Clergy in war service; to Clergy in Parishes of 200 and more communicants; to those who specially requested the report and to others who might be interested or could make use of the information it contained. It might be stated that it was the plan of the Army and Navy Department to issue a report of this nature each six months had the war continued. With the signing of the Armistice this plan was changed and it was decided to make one final report at the close of the work which would cover the entire field as completely as possible, this being the one here given.

RELATIONS WITH THE YMCA

Hearty Co-operation of the National War Work Council Leaders—The Relationship Agreed Upon—Difficulties Due to Individuals—Cordial and Helpful Relations in the Majority of Camps—The Army and Navy Brotherhood—Commending the YMCA.

THE work of the Army and Navy Department of the Brotherhood would have been vastly more difficult—yes! almost impossible without the hearty co-operation of the leaders of the National War Work Council of the Young Men's Christian Association. Through this same co-operation the efficiency of the Church's war work as it was done by our Civilian Chaplains was largely increased.

This statement will be questioned by many who will contend otherwise, but it is the purpose of this chapter to testify to facts of which the Army and Navy Department has knowledge and to point out without equivocation that where co-operation did not exist it was due either to incompatibility of temperament or, as it was more often the case, a lack of Christian tolerance on the part of representatives of either or both organizations.

It has been told in an earlier chapter how Dr. John R. Mott, General Secretary of the National War Work Council, urged the Brotherhood to join forces with the YMCA and make its contribution through it to the great work which was then appealing on every hand to Christian leaders. Dr. Mott's letter to Mr. E. H. Bonsall, President of the Brotherhood of St. Andrew, dated May 1, 1917, is expressive of the close relationship which existed during the entire war period. The substance of this letter follows:—

“I appreciate deeply your expressed desire to co-operate with us in the important work in the camps. My suggestion would be that the Brotherhood set apart some of its men, who are best qualified for helping young men and boys, to work as a part of the team of Association secretaries in charge of the activities in different camps. Let it be known that they are Brotherhood workers but that they have been allocated or loaned to the Association for a distinctive service in the particular camps concerned. We have two splendid precedents for this. In some of the mission fields, certain of the regular Mission Boards of the Churches of America and Europe have thus allocated some of their younger missionaries

who are peculiarly well fitted to promote the religious life and work among men and boys, to work as Association secretaries.

"Even though they concentrate their time and attention on serving particular communions or denominations, this plan has been found to have special advantages. I am quite clear that it would work well in the training camps. It would enable us to present a united front. It would obviate a certain amount of wasteful duplication of equipment and of effort. Why not try it out in a few camps, with some of your best men? I predict that it will work so well that, as our area of opportunity widens, you will want to multiply the number of men entering into such an arrangement."

In a subsequent conference with Dr. Mott's associate, Mr. Fletcher S. Brockman, the offer was made on behalf of the YMCA to outfit and pay the stipends of all such secretaries as the Brotherhood might appoint. This offered these laymen a wonderful opportunity to render a unique service not being done by any other religious organization in the field. This opportunity to relate the Brotherhood work in close co-operation with the YMCA was gladly accepted, with the understanding that the Army and Navy Department was to maintain its own organization, supervise and direct its own secretaries, providing them with the funds necessary to enable them to devote their entire time to the work. It was considered very desirable to maintain their independence and make their contribution as an organization rather than as individuals, for reasons which will be apparent later and which were amply justified as the work progressed. The need for this sort of work continued to exist during the entire war, because as the work progressed the YMCA and others were forced to stress the social side more and more until, aside from well-known religious services in the "Y" hut, little opportunity was left to do the personal religious service which remained throughout fixed purpose of the Army and Navy Department to render.

The Brotherhood recognized in this another strikingly unique opportunity in that it gave the Protestant Episcopal Church through its laymen the chance to make a united contribution of service and co-operation *as an organization* with all the other Christian forces working for the religious welfare of all men in service. Individual Churches were sending in their Ministers and men to serve as YMCA secretaries, Civilian Chaplains were also maintained by many Communions and separate organizations developed their own work in their own way—such as the Knights of Columbus, Jewish Welfare Board, and others,—but the Brotherhood's small force of workers was the only body from any Church which was supported independently and worked solely for the spread of Christ's Kingdom in close co-operation with the YMCA and all others who held the same purpose. At the same time the Brotherhood secretaries never departed one jot nor tittle from the Sacramental teachings and practice of the Church. Never did they submerge



THE YMCA STRESSED THE SOCIAL SIDE. Page 38.

their identity or fail to be faithful Churchmen. This plan was a decided forward venture in Christian co-operation and it is to be regretted that its splendid possibilities were not recognized fully by more of our Church leaders or leaders of the Young Men's Christian Association. While the latter gave us the opportunity to work with them, there always existed an undercurrent of protest in the ranks of its field workers. In the early history of the work this protest was voiced in the flat refusal on the part of some YMCA camp secretaries to permit the celebration of the Holy Communion in any "Y" hut and was not easily controlled by their National leaders. The YMCA worked under the disadvantage, when matters of policy were concerned, of too much departmentalism. As our Bishops, and Clergy worked through the Diocese as the unit of authority, so they delegated control to departmental directors and these in many cases passed on the authority until it ultimately lodged in the camp general secretaries and sometimes in the building secretaries. This co-operative Christian venture could not possibly have been carried out except through the laymen, as the Clergy who entered the ranks of the YMCA had to unfrock themselves as a condition precedent. They were almost universally denied the privilege of performing their ecclesiastical functions. It was not easy for the Brotherhood secretaries to understand how our Priests could submit to such restrictions. Some refused absolutely to help the Brotherhood secretaries or even attend celebrations of the Holy Communion.

The co-operative work of the Brotherhood secretaries and our Chaplains—Commissioned and Civil—gave a very different impression to those outside our Communion than many formerly possessed. The result was that the Army and Navy Department records contain many instances of accessions to our ranks of Clergy and laity. This was not in any sense proselyting. The Brotherhood secretaries conducted their work with implicit faith in the words of Our Blessed Lord, who said, "by their fruits ye shall know them"—believing that if they conducted themselves as true servants of the Master, they did not have to advertise their Churchmanship but by their example of right living other men would say, "I do not know to what Church that man belongs but he has the kind of religion for me and I want to belong to the Church that produces such men."

There was one camp where the Camp Religious Director of the YMCA had great vision and succeeded in co-ordinating the work of different Communions in a truly remarkable and splendid way. Every religious organization, which desired to do so, had its representative in camp and without camouflage was so advertised until the Camp Pastor ruling of the War Department caused the withdrawal of these workers. He had assigned to him headquarters in a "Y" hut and was permitted to hold religious services under his peculiar ritual. Full opportunity was given him to minister to men of his faith and the only restriction placed on his activities was that nothing in the nature of propaganda was permitted. The plan operated splendidly and without any friction, worthy the name, at this camp and

wherever it was tried. Would that the YMCA had adopted this policy in all the camps. What a tremendous urge would have thus been exerted toward a consolidation of Christian forces.

The Brotherhood secretaries were placed where they could establish the closest contact with the men. They had no regulation uniform. Twenty-five out of a possible sixty-four served as YMCA secretaries and wore the regulation "Y" uniform which was supplied by the YMCA without charge.

One secretary was a Religious Work Director; some, hut secretaries, for a season—in short, they occupied various positions on the "Y" staff but it was always insisted that they be given ample time to do the personal religious work to which they had been assigned. They lived and ate at a variety of places—very often at the men's mess. Some ate regularly at the "Y" mess—others had no regular place, and some lived outside of the camp and ate where they happened to find themselves at meal times, if the opportunity offered; otherwise, they went without. Each of the Brotherhood secretaries was supplied with a copy of *Soldier Spirit* and other helpful literature published and distributed free by the YMCA.

The Army and Navy Department feels a useful purpose will be served, as a matter of record, by detailing at some length how well the relationship with the YMCA was maintained. As already indicated, in the beginning it was very difficult to establish this relationship, notwithstanding the co-operation of the big leaders. The Brotherhood secretaries were denied the freedom necessary to give them the time required to do the personal work of interviewing men and organizing groups of workers which they had been commissioned to do. It was not that they objected to doing the clerical or routine services which the "Y" secretaries had to perform, but one can readily understand that if a secretary were obliged to keep a fixed schedule and spend eight to ten hours a day selling stamps, giving out stationery, keeping up the fires, and the like, it would be impossible for him to look up the men whose names had been sent him, or make and keep appointments with them at such times as the men were free.

The Brotherhood secretaries in many cases took their regular turn at "Y" service for many weeks to prove their good faith—biding the time when the "Y" secretary in charge might see the situation differently and give him more freedom.

In many instances where it was impossible to establish the right relationship the facts were laid before the officials at the YMCA headquarters in New York. After many conferences four points regarding the work of the Brotherhood secretaries were mutually agreed upon:

"(1) Freedom of the whole camp.

"(2) Freedom to look up Churchmen whose names are furnished.



SOME SERVED AS SECRETARIES IN THE YMCA HUTS. Page 41.

- “(3) Freedom to co-operate in getting to these men and others, notices of Communion Services and urging their attendance.
- “(4) Freedom to organize groups of men for definite prayer and personal service, including our own men and others in all parts of the camp.”

In compliance with this understanding, Mr. Brockman wrote one of the department secretaries calling attention to the fact that the Brotherhood secretary was “not getting the freedom for religious work which we had understood was to be his. I understand that he has to serve all day at the desk.” That there was no complaint from the Brotherhood secretary in the ordinary sense of the word was also set forth in Mr. Brockman’s letter. “The most cordial relations, I understand, exist between him and his associates. You are aware that the Brotherhood of St. Andrew is making it possible for us to use these men because they are particularly interested in a special form of work in which we are also particularly interested and which we are specially anxious to have done, but which we are in danger of not doing ourselves because of the stress under which our men find themselves, both because of the social as well as the executive duties. Now, if we are to play fair with the Brotherhood of St. Andrew we must give these men their chance. They have most generously waived every other point which they had in mind with reference to the use of these men.

“Although I believe I have already sent you a copy, I am enclosing a copy of ‘General Instructions to Brotherhood Camp Secretaries,’ which Mr. Finney has sent out. I think it would pay you to work out a somewhat similar statement which you would send not only to Camp General Secretaries but to Building Secretaries, so that we would meet the Brotherhood of St. Andrew fully in their generous offer of help. I cannot overstate the importance of our handling this matter in such a manner as to make possible our taking full advantage of the offer of the Brotherhood of St. Andrew. What they are able to give us is what we pre-eminently need and what the pressure upon us makes very difficult for us to get.

“There is absolutely no problem about this whole matter except the problem of getting the Camp General Secretaries to understand our idea. There is no question about their co-operation in the matter, the minute they do understand it, and, speaking from an administrative standpoint, if we did not believe as a movement in personal work, with all of our souls, if we had not urged it over and over again, and if we were filling the camps up with personal workers and this man was a sort of luxury in this kind of effort the situation would be different, but when we have a man offered to us who is skilled in personal work and who is the only man in the camp who can give his entire time to this matter there is no question about this offer. I know you feel this as strongly as I do. The only

problem before us is to make the Camp General Secretaries feel it. The Brotherhood of St. Andrew has fifty men, skilled and carefully selected, offered to us and if we do not use them in such a way as to make them feel it is well worth while, it will be criminal.

"What I have said is not in the slightest a criticism. I am trying to make clear, however, a situation with which we must deal vigorously."

Finally, the following general instructions to Brotherhood secretaries were authorized by Mr. Brockman, October 24, 1917:—

"Upon arrival, report at once to the Camp General Secretary.

"Quarters will be provided by the Camp General Secretary where you will sleep. You will mess like the other secretaries, wherever you may be permitted by the military authorities.

"Your place with the YMCA organization will be as a rule on the general staff of the Camp General Secretary and associated with the Religious Work Director for religious work, especially personal work among the men.

"You will co-operate in all religious work organized by the other Religious Work Secretaries of the YMCA, assisting them in every possible way, striving always to encourage men to attend the religious services.

"You will particularly note that while you are left free to accomplish a specific work, to which you have been assigned, to wit: that of organizing groups of personal religious workers, you are a part of the YMCA organization and amenable to the direction of the Camp General Secretary with whom you will be expected to work in entire accord, advising him from time to time as he may request, the distribution of your time and the results of your efforts.

"You will endeavor to pick out key-men who will agree to help you form Christian units of two or more men who will co-operate with you in forming groups of personal workers who will apply the principle of prayer and service, among their comrades. In other words, use the plan and principle of the Brotherhood, adapting it to the changed conditions and surroundings, and not confining it to Churchmen nor attempting to use the name.

"You will never, under any circumstances, engage in that sort of proselyting which seeks to change a believer's Christian faith. You will not distribute tracts or other printed matter except with the approval of the Camp General Secretary. This, however, does not apply to gifts to Churchmen of the Book of Common Prayer.

"Never allow yourself to be drawn into any discussion or argument concerning the relative merits of religious organizations, and you will be equally zealous in urging Protestants and Catholics alike to be loyal and attentive to their own respective Communion.

"In order to more effectively accomplish your work, after establishing yourself in the camp, you will at the earliest possible moment take up the following matters:

1. "Make the acquaintance of all Chaplains and ascertain how you may co-operate with them and aid them in their religious work.
2. "Write to, or if possible call upon the Bishop of the Diocese in which your camp is located, advising him of your presence and ascertain from him the names of the Clergy in

Parishes near the camp, and names of unattached Clergy or Soldier Pastors¹ assigned by him to work in the camps. Assure him of your co-operation in all religious work planned by him within and without the camp.

3. "Make the acquaintance of Clergymen of all denominations in the neighboring community, and Soldier Pastors and offer your help with their work and ascertain from them the names of all communicants they know in the camp and also give them the names on your list.

4. "Establish sympathetic relations with all religious workers in the camp, including the K. of C.

5. "Look up as soon as possible, and make the acquaintance of the officers and men who are active Christian workers, also including members of the Brotherhood of St. Andrew on the list which will be furnished you.

6. "Help the YMCA secretaries in arranging for and securing Clergy for celebrations of the Holy Communion, striving to secure an ever increasing attendance at such services."

This resulted in a better understanding with the departmental secretaries of the YMCA, as evidenced by the following bulletin issued by the Department of the East:—

"SUBJECT:

"BROTHERHOOD OF ST. ANDREW

"The arrangement made by the War Work Council with the Brotherhood of St. Andrew is as follows:

"The Brotherhood has the privilege of sending one representative to each camp for the primary purpose of doing personal religious work. It is understood that they are not to confine their efforts to Episcopalians, but are to work with all men in an inter-denominational spirit.

"Each Brotherhood man becomes a member of our staff, without salary, is under the direction of our Camp Secretary, wears our uniform and conforms to the regular routine of camp life expected of our secretaries. In the assignment of duties, he will be given such as will enable him to be as effective as possible in carrying out the purpose of his coming, namely, to do personal religious work.

"In thus co-operating with us the Brotherhood of St. Andrew is rendering a great service and our secretaries will see that these men are given due consideration and a real place in our work.

"Bulletin No. 30
YMCA,
National War Work Council
Department of the East."

And by the following letter issued for use in another department:—

"From some report that has come in recently I see it will be well to call attention again to the status of the Brotherhood of St. Andrew men who may be placed in our camp. The agreement with the National War Work Council is that the Brotherhood of St. Andrew has the privilege of placing in each of the larger camps a secretary whose salary is paid by the

¹ Sometimes known as "Civilian Chaplains."



THE REGULAR ROUTINE OF YMCA CAMP LIFE EXPECTED OF OUR SECRETARIES. Page 44.

Brotherhood of St. Andrew and who is subject to their appointment and removal when necessary. He is to be furnished the YMCA uniform; this uniform is to be just the same as the regular uniform, having the YMCA insignia, and he is to wear the YMCA pin. If he desires so to do, he may wear on his shirt bosom, or the pocket, the small cross of the Brotherhood of St. Andrew. The plan is that he should be attached to Camp Headquarters, and, if possible, should have his own sleeping quarters there. This, of course, is a secondary matter, but he should come under the direction of the Camp General Secretary, with the understanding that the work which he is to render is to cover the entire camp. It is understood that he will look after the members of the Brotherhood and Episcopalian boys in the camp, but also is to be able to render a general service wherever he may be placed.

"I am sending this out again so that when Mr. Macpherson, the Field Secretary for the Southern Department, calls in your camp, for the placement of the secretary, you will understand what he is supposed to do.

"The work of the National War Work Council is to render the heartiest co-operation with his secretary.

"Any questions that any of you may have to ask I shall gladly answer."

In spite of this explicit understanding, there were still difficulties. The following letter is typical of the attitude held by some:

"I have had request from one of our Building Secretaries that I move from his building the St. Andrew Brotherhood representative. I asked the St. Andrew Brotherhood man to move to the Big Hut, and he had agreed to do so on December 26th. In checking him up I find that he has spent about three hours in the Big Hut, and the Secretary there has complained to me regarding his services. I have seen the St. Andrew Brotherhood Secretary. He tells me that he has from fifteen to fifty men to call upon each day. The names being sent him by his denomination, and he invites them to the Episcopal Church service, which is held here on Sundays. He lectures occasionally as he might be asked to do by the Educational Secretary. It seems to me that a man who is doing directly denominational work ought not to wear our Camp YMCA uniform. That has been our contention with the Camp Pastors. I do not desire in the closing days of our work here to create any difficulty; but I do feel that I must stand for the principles regardless of the consequence. I told him that I would take up the matter, and I ask your advice. Is he to go on calling on the men in the interest of his denomination? Of course we have no objection to that, provided he does not wear our uniform. And if he is not to do YMCA service, why is he assigned to our Camp, as a YMCA man."

In order to avoid friction the secretary at this camp removed the "Y" uniform and established himself through the military authorities for whom he was doing splendid educational and morale work. Several instances such as this occurred but only one more is detailed as the purpose is merely to give a true history of the work. This case shows such an utter lack of understanding that it should be recorded as an object lesson in unapplied Christianity. The Brotherhood secretary received the following letter from the Camp General Secretary:—

"In connection with your becoming a member of the YMCA organization, may I suggest the following:

1st—Relations: "You will work under the direct supervision of the Camp Religious Director.

"You will live in one of the YMCA Buildings.

"Abide by the same rules and regulations as govern all YMCA secretaries as to conduct, uniform, time off (24 hours each week but no secretary to be out of camp on Sunday and Monday) regular attendance at daily devotions and weekly conferences.

"It is understood that in accordance with the orders of the War Department no secretary of the YMCA is permitted to perform the special functions of his Church.

2d—Duties: "Your special duty will be that of organizing personal work groups in the barracks in co-operation with the secretaries assigned to those barracks, and such other work as may be necessary from time to time."

After a brief effort of this secretary to work under the strict interpretation of these rules, B. F. Finney, Chief Secretary, received a letter from the YMCA Department Secretary stating that the Camp Secretary had written to the effect that the Brotherhood secretary was not fitting into the general plan of operation and he requested that this Brotherhood secretary "be transferred to another place and that you send another man in his stead. As our policy is to give to our Camp Secretaries the right to decide who shall and who shall not be associated with them in the operation of the camp, we would request that you make the arrangement which they desire, and that it be done as soon as may be convenient.

"In making this request, I wish to express my appreciation of the splendid co-operation which the Brotherhood of St. Andrew men, in the main, have given in our work.

"Trusting that such instances as the one here noted may be a very great exception to the rule and expressing my kindest regards, I am."

The Brotherhood secretary to whom reference is made in this letter had a most remarkable influence on great masses of men in the camp. The officers would send for him to organize "personal workers groups" in companies and regiments. During his stay of eight months at another camp he addressed, under the group plan, about 40,000 men and had more than fifty group meetings regularly every week for prayer and service. So it would seem that this must have been a case of incompatibility of personalities. He was, of course, immediately transferred to a more congenial atmosphere and continued his work in the same camp without further interruption but entirely independent of the "Y" officials. During the summer of 1918 the YMCA deemed it advisable that the Brotherhood secretaries enter into definite contractual relations with it. Accordingly the following form

was drafted as expressing the mutual agreement and duly executed, together with the accompanying "Declaration" by all Brotherhood secretaries wearing "Y" uniforms. The one shown is the first that a Brotherhood secretary signed:

"ORIGINAL

Name—BERNARD SUTTLE.

For Men Furnished by the Brotherhood of St. Andrew and Assigned to the Work of the Young Men's Christian Association Among Enlisted Men of the Army and Navy.

THE CONTRACT

(Date) August 27, 1918.

"Conditions incident to life and work in Army camps render necessary a clear understanding on the part of each secretary accepting a position under the War Work Council as to what will be expected of him; and equally definite assurances from him to the War Work Council that he is willing to abide by the regulations and policies which experience has proven to be essential to the success of this work.

"It is understood that the salary and traveling expenses of the secretary signing this contract, are borne by the Army and Navy Department of the Brotherhood of St. Andrew and he is offered to the War Work Council as a religious worker with particular responsibility for organizing interdenominational company groups of men to do personal religious work. It is further understood that in organizing these groups, and indeed in all his work the signer agrees to fully co-operate with the Religious Work Director of the Camp and the Camp General Secretary.

"By his signature below the signer pledges himself further to the War Work Council to the careful and continuous observance of the following:

"Obedience to Regulations of the Military authority in command wherever on duty.

"Loyal co-operation with the Camp General Secretary to whom he is responsible.

"Continuance in this service for duration of war provided his services are required both by the War Work Council and the Army and Navy Department of the Brotherhood of St. Andrew for that period.

"Reasonable traveling expenses, subject to audit, to be met by the Brotherhood of St. Andrew, including transportation, Pullman if necessary, and meals en route.

"Recognition of responsibility for equipment, supplies, etc., for which a memorandum receipt is to be given.

"Scrupulous care in the use and conservation of equipment, supplies, etc.

(Signed)—BERNARD SUTTLE

(Witness)—W. L. ABBOTT

(Address)—"Y" HOUSE 150, CAMP GORDON

Accepted by—L. T. WARNER

for War Work Council of YMCA

Accepted by—B. F. FINNEY

for Dept. Army and Navy Work, Brotherhood of St. Andrew.

Camp—GORDON, ATLANTA, GA.

Building—"Y" BUILDING 150

Position—BROTHERHOOD OF ST. ANDREW SECRETARY

"For Men Assigned to the Work of the Young Men's Christian Association Among Enlisted Men of the Army and Navy."

A DECLARATION

(Date)—August 27, 1918.

"I solemnly affirm:

(1) "That I have no conscientious objections to such a war as the one in which we are engaged.

(2) "That I heartily support the policy of the United States to fight the war to a victorious end.

(3) "That I am convinced that the cause of the Allies is the cause of justice and freedom, and that I will use my official position to foster a similar conviction on the part of all with whom I come in contact.

(Signed)—BERNARD SUTTLE

(Address)—"Y" HOUSE 150, CAMP GORDON

(Witness)—W. L. ABBOTT

During all of the war period the magazine, *St. Andrew's Cross* was sent to all "Y" huts in the camps wherever the Building Secretaries agreed to see to its proper distribution. This practice was begun as early as June 5, 1917, when the *Cross* was sent to the "Y" huts in thirteen Officers' Training Camps.

In the vast majority of camps the cordial and helpful relations with the YMCA left nothing to be desired. Several letters in the Central Office records, all from "Y" secretaries, none of whom are Episcopalians, are here quoted. The camps from which these letters came are distributed throughout the country from the Atlantic to the Pacific.

The following from the Executive Secretary of a department concerning the Brotherhood secretary who was not definitely attached to the "Y":—

"To Whom It May Concern:

"Mr.—, the bearer, has been on this station for several months representing the Brotherhood of St. Andrew, and has rendered splendid service.

"Mr.—, has co-operated fully with the YMCA and has assisted in our program, always ready to serve in any way possible. He has done a sane and remarkable piece of work for the enlisted men and the Church, and in his entire work deserves our commendation.

"Christian men with the spirit of our friend,—, can always make for themselves a place among enlisted men, and render to the Church most efficient service."

The writer of the following appreciates the futility of statistics:

"For the last month I have had the opportunity of observing the work of the

representative of the Brotherhood here in this Camp, Mr.—, and I take this opportunity of commending his work. He is working in conjunction with the YMCA. In YMCA work we manage to send in reports that look pretty good on paper, because we have the machinery of the YMCA organization behind us, but in his work he has a rather up-hill proposition. His work is all personal work, and he has 30,000 men to look after. The different regiments in the camp are a good ways apart and although a man may work very hard, it is hard to make a good showing in a report. I am telling you this because I understand you have a representative of the Brotherhood in all the cantonments, and I thought I would take the liberty of explaining to Headquarters the difficulty of doing work of this kind. In making out your reports you may find that the camp work that the Brotherhood is doing seems to be discouraging as far as outward results go, yet it is very encouraging as far as the personal work is concerned.”

The following is from a Camp Educational Secretary:

“Thank you very much for your kind letter of June 20th, offering to send us every month a copy of the magazine, *St. Andrew's Cross*, and it will be highly appreciated here in the ‘Y’.

“The Brotherhood of St. Andrew is doing a superb work in the Army, if I am to judge by the character of the services rendered here by Mr.—, its local representative.

“Please consider me as ever ready to do anything within my power to assist in the progress of the Brotherhood of St. Andrew.”

This letter refers to one of the Brotherhood secretaries who had charge of a hut part of the time and rendered particularly exceptional work in the hospitals during Influenza Epidemic:

“As Mr.— is in my department, Mr.— has turned your letter to him over to me. There is only one thing about Mr.— I wish I could change, and that is to have two of him. He has the spirit to work which makes it a delight to fellowship with him. He is untiring in service, and very wise in judgment, and withal as valuable a man as one could find. We have all learned to love him for himself as well as for his work. I would only be adding words to say more, but I consider him a most valuable member of our staff. It is a pleasure to have the chance to say this.”

A Camp General Secretary wrote the following letter:

“Permit me to speak in the highest terms of the work of Mr.—, the representative of St. Andrew's Brotherhood in Camp—. Mr.— has related himself

closely to the YMCA and has been assigned to visitation work in one of the hospitals where he is rendering a most excellent service. We feel very grateful to the Brotherhood for sending as efficient and pleasant man as he."

The two letters following, concern the same Brotherhood secretary. When the time came for him to return to civil life he was paid a very warm tribute by all the "Y" secretaries in the camp. The Brotherhood Executive Secretary happened to be present at the time and listened with great satisfaction to the resolutions commending the Brotherhood secretary, introduced by the Camp Religious Director, a Presbyterian minister and enthusiastically endorsed by the Building Secretary, where the Brotherhood secretary lived during his stay in camp. The Camp General Secretary writes:

"I thank you very cordially for your kind letter in regard to our relationship with Mr.—— in his service at ——. We are very glad indeed to furnish Mr.—— with any facilities for work which are at all within our command. I had been meaning for sometime to write you in regard to the very excellent work which Mr.—— is doing at ——. He is exerting an exceptionally fine influence, is a personal friend of a vast host of men who are in the Army service, and is one of the most useful Christian leaders stationed here. I am sure there could not be found a man who more effectively represents the spirit of the Brotherhood of St. Andrew than does Mr.——. We thank you for making it possible to have a man of his type associated with us in our Army service."

And the Business Secretary sends the following:

"Have just been reading *St. Andrew's Cross* for June, a copy of which was left at my tent by your Secretary here, Mr.——, and to-night I think it is only right to write your association and let you know how splendidly Mr.—— is not only representing your Brotherhood in this Camp, but presenting to the workers and men in the camp a living example of the true Brotherhood of Christ's workers on earth. We have some 110 'Y' workers in this Camp, and there is not one that excels your representative, Mr.——, in devotion to the great cause. He is active in every good work, and constant at all seasons, not alone in promoting and building up the Episcopal Church, but promoting in every way the Church of God on earth. He is untiring and utterly unselfish in his efforts to help the men spiritually, and in every practical way. I have known him intimately since coming here, and consider it an honor and privilege to have met such a thorough, consistent Christian worker. He is loved and admired by every one of us who know him, and I feel that it is only right that we should bear testimony to the efficient and fine work Mr.—— is doing and has done in this Camp."

The following tribute is worth recording from a Camp General Secretary:—

We were favored last night with a visit by Mr.—, of St. Andrew's Brotherhood, in the interest of the work of the Brotherhood in this Camp.

"It has occurred to me that you might be interested in knowing that the work of your representative, Mr.—, at Camp —, is attracting the attention not only of our YMCA workers, but of the officers and men. Mr.— has endeared himself to all of us by his persistent personal work with the men and by his patriotic lectures in the buildings. His address entitled, 'Why We Are At War, and Why We Must Win,' is having a splendid effect upon the men, and it shows a splendid grasp of the situation.

"Recently he has secured eight young men whom he terms his Deputies, and who are stationed in different parts of the Camp to assist him as volunteer workers, and through these men he is greatly multiplying himself.

"His influence in the Camp is wholesome, and his age is such that men are attracted to him and helped by his fatherly advice.

"Wishing for you and your work this year abundant success, and assuring you of our deep appreciation of what Mr.— is doing, I am."

The following letter was written by a Religious Work Director:—

"Observing your name under the above heading I am taking the liberty of informing you of the splendid work in every way being done by the representative of your work, Mr.—, who is from the Church of the —. My work as Religious Secretary in the same YMCA hut with him gives me an opportunity to know his work as no one else possibly could.

"Mr.—, besides being a kind, courteous and thoroughly Christian gentleman, has a fine sensible approach to soldier-men that few have. His broad experience in life enables him to give strong and dignified bearing to the vital careers which he touches. The work for your boys in particular, is being well cared for by him—but that is not all—he links his work up also in a splendid manner for the YMCA.

"We feel fortunate indeed to have such a man as Mr.— with us in our work. But the great Church which he represents and more especially the Brotherhood of St. Andrew may rest assured that they could have selected no worthier, nor finer character for their phase of the work here than he.

"I gladly bear this word on to you because of the interest I was sure you would have."

This is quoted from a letter which came to the Central Office from a District Secretary in the Far West:—

"We greatly appreciate the co-operation that is being given in our work by your representatives, Mr.—— and Mr.——, and congratulate you upon securing such men as your representatives."

This from an editor of *Trench and Camp*, the YMCA soldier newspaper:—

"We are well acquainted with your Mr.——, who is very active in camp here and is co-operating in a splendid fashion with the YMCA secretaries. At present he is giving us some voluntary utility service in our Hut 605 during a shortage of men. We are very glad to have him as a fellow worker in the best interests of the soldiers.

"Would be glad to see your *St. Andrew's Cross* if convenient to sent it."

Finally, here is recorded the splendid letter written by Robert P. Wilder, directing head of the Religious Work Bureau of the National War Work Council:—

"Many thanks for your letter of the 10th and for sending me a copy of the *Witness*. I am looking forward eagerly to reading the address of Bishop Anderson on 'Personal Service.' Since you desire a memorandum of the points covered by our joint committee at its meeting on Monday, I am dictating it at once, as you wanted it to-morrow to present to the meeting of your Executive Committee.

"It was to me a great privilege to meet with you three men. The fellowship has meant a great deal because we have so much in common. I agree with you heartily that we must give all the emphasis possible to the intensive side of our work. Will you please state to the Executive Committee of your War Commission, that we, in the Religious Work Bureau, feel under great obligation to the Brotherhood of St. Andrew for the fine work your members have been doing in different camps. They have not only been an inspiration to our Secretaries in their lives and service, but their emphasis upon personal evangelism has proved contagious to the Christian men in the camps. I wish that sometime I could bring before the members of your Executive Committee, at greater length, the debt of gratitude we owe your Brotherhood.

"With warm personal good wishes and earnest prayers for God's blessing upon the work of your Brotherhood, I remain,"

This letter was written before Mr. Walter Kidde, Chairman of the Army and Navy Council, was elected a member of the National War Work Council and became an active worker on the Religious Work Bureau. The letter followed a conference on the Army Brotherhood and Navy Brotherhood, the organization of which came about through the recognition of the work of Brotherhood secretaries.

By the fall of 1918 the work of these secretaries had become such an influence

in the religious life of the camps that the Religious Work Bureau of the YMCA, observing the effectiveness of the group plan of enlisting the men in service to do constructive Christian work among their comrades, decided that the method should be discreetly followed by all religious work secretaries. After many conferences with Brotherhood leaders the plan outlined in the following little leaflet, was put into operation. This leaflet was of convenient size to slip between the pages of a pocket Testament:—

“ ‘THE ARMY BROTHERHOOD’ ”

“Almost every soldier prays. Nearly every parent of every soldier prays. Prayer is the first and fundamental religious expression. All that has to do with God and noble living is promoted by prayer.

“More than this—prayer is the greatest power in the universe wielded by men. This power is released in the largest way by many persons praying for common ends. The great ends for which we pray today are agreed upon: we want a safe world; we want a religious world; neither of these purposes can be achieved save through a persistent and ever increasing use of the power of prayer.

“The New Testament helps more men than any other book. A few verses a day sets the heart and mind right. Prayer keeps them right, and, praying for others, projects God’s help to these others in a singularly effective way.

“Personal influence is, next to prayer, the greatest power that God has intrusted to human hands. Its deliberate and painstaking use is at the same time one of the most solemn obligations and one of the most glorious privileges of every Christian. Moreover, its use in a sane and manly way is nowhere and under no conditions more effective than in military life.

“With these basic truths in mind the War Work Council has established the Army Brotherhood. It is not an organization, it is a movement. It seeks to link together the men of the Army who desire more consistently to make use of the power of prayer and personal influence.

“It asks you:

“1. To carry a New Testament and read it every day.

“2. To give some time daily to prayer, always naming one or more particular men in your petition.

“3. To consecrate your personal influence by making at least one earnest effort each week to lead some other men to Christ.

“The War Work Council is convinced that the religious life of the Army is determined by the men themselves. Chaplains and other religious workers can assist, but it is the Bible reading, the prayers, the example, and the personal work of the more earnest Christians in the uniform that constitute the leaven that is to-day leavening the entire Army toward higher standards of speech and living.

“If you will be one of this Brotherhood, kindly sign below.

“Name.....

“Rank.....

“Military Address.....

”

A similar leaflet was issued for use of the "Navy Brotherhood."

The following method was adopted as the way in which the "Army Brotherhood" and the "Navy Brotherhood" should be introduced. Instructions issued by Mr. Wilder are quoted:

1. "To make this a movement for enlisting only the 'inner circle' men, who will unite their efforts for the spiritual development of the Army and Navy;

2. "These cards to be used in no public way but quietly, sometimes enlisting not over two or three persons of a company or only those spiritually equipped and trained for persistently cultivating in themselves and others the devotional spirit;

3. "Send out to secretaries with the cards some such suggestion as follows:

"The Army and Navy Brotherhood Movement was initiated by the Department Religious Work Directors in their June conference. The cards are to be used sparingly; they in no way conflict with the War Roll, Comrades in Service, or Comrades with The Book. They are enrollment cards for the men who will belong to the inner circle. There are attached to nearly every hut a few choice spirits whose Christian lives and Christian characters help to make possible the degree of 'atmosphere' that is attained in the religious meetings. These men may need a reminder and, perhaps, a pledge to encourage them in using their devotional power to the full. It is to meet this need that this card has been prepared. The other soldiers need to know nothing of this movement; though those enrolled should know each other, and occasionally meet for prayer. It will be better to have only two or three to a hut to make this pledge knowingly and willingly than to have a hundred mere 'signers.' These few men should become the spiritual cabinet of the hut, and each man or men the spiritual nucleus of their respective companies, the religious leaders of the regiment."

Unfortunately arrangements were not completed until the very week when the Armistice was signed, consequently opportunity was lacking to effectively and fully put the plan into operation.

The YMCA assisted the Army and Navy Department very much in sending to the Central Office all the War Roll Cards which had been signed by men who had specified a preference for the Protestant Episcopal Church. In all there were received 7,320 names which were added to the registration lists and treated in the same manner as names sent from the Parishes and Brotherhood secretaries in the camps, i. e., individual correspondence was initiated in every case wherever it was possible. The Army and Navy Department reciprocated by putting the YMCA in full touch with the plan inaugurated by its secretary at Great Lakes, for advising the home Priests and Ministers of the demobilization and home-coming of their men. This plan is described fully in another chapter. Suffice it to say that this plan was adopted and put into effect by the YMCA in April of this year after a visit made by the Director of the War Roll Department to the Brotherhood secretary at Great Lakes Naval Training Station.

The Army and Navy Department is very glad to point with pride to the outstanding and very valuable work accomplished overseas by Franklin Spencer Edmonds, a General Secretary of the Brotherhood, particularly in organizing and

maintaining "leave areas" which were so much appreciated by the men, and which filled such a pressing need in their lives. He also served as legal advisor to the YMCA overseas organization, accomplishing splendid results.

It is also a pleasure to acknowledge the work of Lawrence R. Lee, who carried into the YMCA overseas organization the Brotherhood's methods of personal religious work. Although Mr. Lee served as a regular YMCA secretary, he was accepted as a special representative of the Brotherhood. John R. Tolar, Jr., also left the Brotherhood work in the camps in this country and served overseas as a YMCA secretary, with the expectation of becoming a member of the Brotherhood overseas staff, which at that time was in process of organization.

And so the splendid co-operation between the Army and Navy Department of the Brotherhood and the YMCA was carried on during the entire war period and thereafter during demobilization until September 1, 1919, when all the Brotherhood secretaries, save two, were withdrawn from the field. The bond of fellowship in this common task always increasing in strength as the work increased in effectiveness. There was everything to be gained by sincere comradeship and much to lose by disunited service. It was with hearty enthusiasm the following resolutions were adopted in August, 1918:—

"Resolved: That the Brotherhood of Saint Andrew, assembled at Northfield in Convention, extends its fraternal greeting to the great national organization of laymen which is doing such inspiring work among the men called into the service of our country.

"That we express our thankfulness for the cordial relationship which has so long existed between our organizations, and for the fraternal spirit which has prompted the leaders and secretaries of the Young Men's Christian Association to co-operate in the extension of personal religious work within the camps and cantonments.

"That a copy of these resolutions be sent to Dr. John R. Mott, of the National War Work Council of the Young Men's Christian Association, praying that God may prosper and bless him with vision and power to carry on this great world's work."

To which Dr. Mott replied:

"On my return I find awaiting me your kind note of August 24th, enclosing a copy of the joint resolution adopted at East Northfield. On behalf of our Council, I wish to express our deep appreciation of this generous action. My own heart is much touched by the personal reference included in the resolution."

The Army and Navy Department of the Brotherhood viewed with sincere regret the attacks and unjust criticism which were made against the YMCA work overseas. Although it had no secretaries "over there," as all the Brotherhood men were working in this country, yet judging from the voluminous correspondence the Army and Navy Department carried on with the men in service it seemed that undue prominence was being given to instances where the YMCA had not fully

measured up to the mark. The Executive Committee was, therefore, glad to be quoted in the following interview, which received general newspaper publicity.

"As one of the organizations that has been closely associated with the work of the YMCA in the Army and Navy for nearly two years, the Army and Navy Department of the Brotherhood of St. Andrew respectfully suggests the time has come for good people everywhere to call a halt to the endless stream of criticism which seems more bent on discountenancing the YMCA than it is on constructively building up the chief welfare organization among our soldiers and sailors.

"The work of the Brotherhood secretaries is purely religious. These men are laymen, most of them successful business men who in the past have taken active leadership in the Church life of their home communities. They have gone to the camps to serve our soldiers and sailors and set them to work to help their fellows. Through 'keymen' the work of the Brotherhood has been extended overseas. Thousands of letters have been received from the other side. Our men have been in closest touch with men in the service in the home camps and also with large numbers who have come back from overseas. So the Brotherhood feels it is in a position to observe the service the YMCA has given to the men of the Army and Navy.

"From its own experience, not in one camp, but in virtually every large training center in the country, from thousands of letters that have come from billets, from naval stations, from troop centers, from rest areas overseas, from all of these the Brotherhood can give its opinion that the YMCA has made good.

"In its association with the YMCA the Brotherhood has met with a hearty co-operation. There have been a few times when this co-operation was not all that could be desired. But this was not the fault of the YMCA as an organization but the fault of individual leaders. By and large these instances cannot begin to reflect on the greater good that has come from a whole-hearted co-operation.

"It should be remembered that the larger burden has fallen on the YMCA. If a group of soldiers was suddenly shifted and set down in a place where there were no creature comforts to be had, nine times out of ten the YMCA got the blame. The average soldier has come to look upon the YMCA as his Army home and whenever it disappoints him he kicks. And sometimes when it disappoints him he has found another organization on the ground and immediately he has kicked a little stronger and also has been profuse in his praise of the other organization if that praise could help to strengthen his argument. It seems very right and very natural the soldier or sailor should do this, and no one should censor them for it. They have been taught to believe the YMCA belonged to them and of course they wanted it. Nor is there any attempt to belittle any worker in the field. All have tried to do their full duty. The Knights of Columbus, the YWCA, the War Camp Community Service, the Salvation Army, the American Library Association, the Jewish Welfare Board and countless other agencies have contributed to the welfare of the men in the service and it would seem there is glory enough for all and it is a real shame that any of them which has done its level best should be discredited.

"The Red Cross stands out apart. Its field is its own and there is no need to attempt to tell how nobly it has done its work.

"Is it saying too much to make the statement that there is not a single man in the Army and who has been in it any length of time, both here and overseas, who has not come in contact with the YMCA and shared of its comforts if he wanted them? Of course the YMCA has



THE AVERAGE SOLDIER LOOKED UPON THE YMCA AS HIS ARMY HOME. Page 58.

made mistakes. But is there any organization or body in any way connected with our part in this war from the military on down that has not made mistakes?

"The Army and Navy Department of the Brotherhood of St. Andrew, as one organization that has played some part, whose men have lived with the men in the camps, is glad to come forward and ask fair minded men and women to judge for themselves whether or not the YMCA has made good in its larger accomplishments and give it the credit which is justly due."

It was intended to place a group of secretaries overseas and G. Frank Shelby, Director of Personnel, had been selected and appointed as a member of the General YMCA Staff in France to head a department of personal religious work. A combination of circumstances made it impossible for him to go and Chief Secretary B. F. Finney, later went in his stead to arrange for the placing of Brotherhood secretaries. The rapidity with which demobilization was being effected prevented the fulfilment of this plan. Upon Mr. Finney's return he was able to make a report from which emanated the following statement appearing at the time in the general press:—

"Mr. Finney, who is not connected with the YMCA in any way, went overseas in March on a special commission for the Brotherhood of St. Andrew. In citizen clothes he visited the ports of embarkation for home, the back areas, famous battlefields, and the Army of Occupation. His report is as follows:—

'Everywhere I went I found the YMCA. It is doing a wonderful piece of work. There has been criticism of it among the dough-boys, especially in the port cities, because of misunderstandings but the tide has turned, and now they are praising it.

'The men of the A. E. F. flock to the YMCA leave area as the next best thing to going home. I went down to the Nice area on a dough-boy special, which is one of the two trains leaving Paris every day for the leave area. The "Y" has made arrangements with the Government for these trains. Red tape has been cut out, and the man's pass is the only ticket required; in fact, it is the only ticket accepted on either of these trains.

'While traveling about I talked with both enlisted men and officers about the YMCA. I found that whenever a dough-boy publicly made some criticism of the YMCA he was immediately called upon to defend himself by other dough-boys.

'I talked with some Major-Generals and found them unanimous in asserting that the "Y" had done a remarkable piece of work under adverse circumstances. One General, whose men made names for themselves in the Château-Thierry fighting, told me that the "Y" was right up front with his men during that engagement. I do not know, and neither do the men, what they would do without the "Y".

'Everywhere I went I found it at work. The other welfare organizations are doing good work, too. I was told about them but I did not see them in action.

'The soldiers of the A. E. F. look to the "Y" as a general guide, and source of information. It is the friend of all."

Thus ends the story of a unique venture in Christian co-operation. May all take seriously to heart the splendid lessons learned. So that in the days of peace which are to come, profiting by mistakes in the past and the petty differences which after all are so trifling, they may go forward together to accomplish the work as yet but begun, fighting under one Captain, Our Blessed Lord and Master, until His Kingdom come and His will "be done on earth as it is in Heaven."

BROTHERHOOD SECRETARIES

Personnel of the Army and Navy Department — A Call for Service — Early Literature Sent Out — The Men Themselves — The Fields They Came From — William J. McConnell, An Appreciation.

THE work of the Army and Navy Department was built up and maintained entirely on the personalities of its secretaries. The most important member of the staff at the Central Office was the Secretary of Personnel, G. Frank Shelby, now General Secretary of the Brotherhood of St. Andrew. What success attended the work has been due very largely to his great wisdom and good judgment in selecting every man who served on the Army and Navy Department's staff. Of all the laymen of the Protestant Episcopal Church Mr. Shelby probably has the largest acquaintance among men who are actively engaged in doing religious work. It was because of this large acquaintance that he was able at once to prepare a comprehensive list of men who would be interested in serving as secretaries. His position as Field Secretary of the Brotherhood covering territory which had ranged in the past twelve years from New York to San Francisco enabled him to closely observe the lay work in the Church and to know the men who were doing it.

And so a carefully selected list of laymen was prepared to whom letters were sent telling of the work and soliciting their personal interest. The search was made for Churchmen, not necessarily members of the Brotherhood of St. Andrew. This letter stated that "the nature of the work demands that anyone who undertakes it shall be a strong leader—a man well liked by other men, who can meet the various types with whom he comes in contact on a common ground of fellowship." On this basis the personnel of the Army and Navy Department was selected.

The call went forth at a time when the very atmosphere was charged with electrifying impulses for service. Men were offering their all on the altar of patriotic duty. It was the popular thing to serve and it was the exception rather than the rule to find anyone who was not doing something or sacrificing something to help weather the terrifying storm of war, whose withering winds were even then sweeping over every corner of our fair country. Public sentiment and approval were back of all forms of social service. The calls to serve with the Red Cross, YMCA and other welfare organizations had gone forth and had met with popular approval and ready response. But it is believed the Brotherhood call was the first to go

out challenging laymen of the Church to give themselves in purely religious service. It was not a popular call and had none of the enticing glamour of other forms of service. The men who responded had no farewell dinners given them, except a few who were sent away with the prayers of a devoted Parish. There were no bugles blowing or bands playing as they packed their grips and silently rode away to the distant camp that was to be their home. Everyone of them made a great financial sacrifice—as great as he was able to bear, considering their dependent families and responsibilities. They left profession or business behind them and threw away all the advantages which a continuance of business associations might bring. Many left the sort of business which profited enormously during the war. They left their homes and families to endure the hardships of camp life—exposure, rough food and many discomforts which to anyone in middle life had to be met with more than the average amount of physical strength and endurance.

The Army and Navy Department had no equipment to provide its secretaries with which to minister to the material needs of our soldiers and sailors. The Brotherhood secretaries were sent into the camps without any funds to expend for creature comforts. Welfare organizations of all kinds were amply supplied with material resources to help break the wearisome military monotony of the training camps. Games of all sorts, writing material, books, magazines, a wealth of reading matter, athletic equipment of all sorts, stage properties, moving picture apparatus. Everything that could make for entertainment and recreation and fill in the free time of the men was provided by them in lavish assortment and abundance. But not so for the Brotherhood men.

The Brotherhood secretaries were sent into the camps virtually empty handed. They were not supplied with anything to distribute except the *Soldiers' and Sailors' Prayer Book*—25,000 copies of which were given away personally to men in the service. The Chaplains had welfare funds which were sent to them every month and which they expended at their discretion. The Brotherhood secretaries had no funds provided which could be spent for anything except necessary expenses incident to their work. The temptation was so great to purchase little things which would bring cheer and comfort to the hospital patients that some of them spent large sums for such articles from their own private resources. During the epidemic of influenza it was impossible to keep from buying such things as oranges and food delicacies for the sick when they were so gratefully received and appreciated. But it was solely the Christian kindness—the loving friendship of the secretaries that enabled them to reach the boys in the camps and minister to them.

Did it all pay? Well! if there was the space to write, it would be a pleasure to recount here the testimony of the secretaries themselves. But you will believe that many a mother's boy was aided by God's help in saving himself from falling

into a moral abyss out of which he never would have been able to climb. Can you not picture to yourself the appeal which would be made to a man in the service to know that a fellow Churchman, very much his senior in age, had walked five miles through the snow and sleet to find him and extend fellowship in the name of the Church. Or, again, imagine yourself separated from all your friends lying in the hospital—ill—lonesome and terribly homesick—would you be able to contain your joy if some day the nurse told you that someone who knew you was coming to see you and you subsequently met a Brotherhood secretary, who told you he had been trying to find you for weeks in the camp—and now that he had found you was going to keep in touch with you and do all that warm friendship could do to make you comfortable and happy? Certainly our Civilian Chaplains did the same work but there was more than enough for all to do and without the Army and Navy Department's system of registration but little of it would have been possible.

There was great difficulty in selecting just the right sort of laymen for this work. Due to Mr. Shelby's searching examination it is felt that no men were selected who were not unusually qualified to perform the service required. Every effort was made to make known the call for men. The Church press contained notices and all opportunities to spread the notice in public addresses were accepted. One notable act of faithful devotion is worthy of special mention. Upon two days' telegraphic notice Mr. Bonsall and Mr. Shelby had an appointment with a group of Southern Churchmen to meet them at luncheon for the purpose of explaining the work and enlisting laymen to serve as secretaries. Their train was very late and upon arriving they found that this group of faithful Churchmen, headed by the Governor of the State, had waited through the lunch hour for them, half the afternoon, and had agreed to return, and actually did return, for dinner in order that they might keep their engagement and not miss the appointment. This faithfulness was rewarded by two secretaries enlisting for service from this section.

A small leaflet was prepared which briefly explained the purposes of the Army and Navy Department and its need for men. This was issued and widely circulated in September, 1917. It is reproduced here in full.

BROTHERHOOD OF ST. ANDREW

Department of

ARMY AND NAVY WORK

ITS PURPOSES AND ORGANIZATION

FUNCTION:

To aid in ministering to the spiritual lives of enlisted men, especially Churchmen.

Our young men have gone to the front and are now quartered in camp and hospital, exposed to hardship and temptations. The Church must not and will not desert them. Her Sacraments

must be brought to them and every effort made to strengthen and encourage their spiritual lives.

The Brotherhood has undertaken to enlist in this service the laymen of the Church. They will work in close co-operation with the Bishops, Chaplains and Clergy and with the religious workers of the YMCA and other organizations. For this purpose enlisted Brotherhood members, Churchmen and Christians generally will be mobilized in the camps for personal religious work among their comrades. There is no duplication of effort and the splendid work the YMCA is now doing will be augmented and enriched by every earnest worker in the ranks which the Brotherhood will be able to secure.

ACHIEVEMENT:

The Brotherhood plans to achieve the fulfillment of this duty through secretaries resident in each camp. At first it is only contemplated to place men in the forty-two larger camps, but this program will doubtless be extended as the work progresses and necessity demands. The secretaries now being selected must be consecrated laymen with more than ordinary ability, who will be able to grasp the tremendous scope of their opportunity without being overawed by the magnitude of the task. Having a clear conception of their work, they must be able to ORGANIZE and INSPIRE others and EXECUTE the plans they will formulate. In short, a secretary must multiply himself at least a hundredfold to accomplish any far-reaching, influence on forty thousand men, which will be the approximate number of men in the larger camps. THE CONTROLLING AND FUNDAMENTAL PRINCIPLE under which he will work is: The giving of each man touched a definite plan of personal work to do and a goal to be reached. This goal to be definite and possible for the worker, which will accomplish RESULTS to the encouragement of the worker. This seems like a hard task to undertake, and indeed it is hard, but at the same time it is possible.

PLAN:

The organization of the Department of Army and Navy Work consists of five field men, with B. F. Finney, Chief Secretary, who will visit the camps, conferring with the forty-two camp secretaries, encouraging them in their work, planning with them and bringing contributions to them from other camps of successful methods. They will be the guiding, directing and inspiring leaders in the personal work in the camps. The forty-two camp secretaries will be permanent residents in the camp. They will sleep in the YMCA huts, mess with the men and probably be attached to the staff of the Camp General Secretary of the YMCA, but free to occupy all of their time in personal religious work. It is well to state that these men will be particularly charged to avoid all appearance of proselyting. Naturally their first and most intimate points of contact will be with Churchmen and Brotherhood men particularly, but they will zealously serve the Chaplain, of whatever faith he may be, and also co-operate heartily in all YMCA activities.

The Brotherhood's Camp Secretary will also be the active helper to all our Clergy in touch with his camp and will assist in arranging for celebrations of the Holy Communion and bringing men to attend this and other services. In short, he will so conduct himself as to be a "faithful servant" of our Lord and Saviour, co-operating with all who are like-minded to do His will. In order to co-ordinate and serve the plan above outlined, the Department of Army and Navy Work has organized a CENTRAL OFFICE in the Church House, Philadelphia. It will be the function of this office to serve as efficiently as possible the men in the field. For this purpose it will endeavor, in so far as possible, to keep a corrected up-to-date card catalogue of all enlisted Churchmen, giving their Parish, home and as much information as may be

obtainable concerning their families. It will be the aim to foster correspondence with these men and minister to their wants by co-operating with all agencies available for the purpose, such as distribution of literature and the like. The CENTRAL OFFICE will also endeavor to keep correct census of all Church Chaplains, Clergy attached and unattached to the ranks, census of all YMCA secretaries in the field and the names of all officers in the camps above rank of captain.

It will be the purpose to act as a bureau of information to camp secretaries to aid them in their work and to collect and disseminate their experiences and make them available to all concerned, and also

To promote and co-ordinate work of neighboring Parishes with the work within the camps. The Department needs

MEN

MEN

MEN

If you can do this work either in the camps or in the field, or if you desire further information concerning the Brotherhood's work, please communicate with

The Brotherhood of St. Andrew
Department of Army and Navy Work,
Twelfth and Walnut Streets,
Philadelphia, Pa.

F. S. TITSWORTH,
Executive Secretary.

B. F. FINNEY,
Chief Secretary.

During the summer of 1918 this leaflet was rewritten and published in this form:

THE ARMY AND NAVY DEPARTMENT
of the
BROTHERHOOD OF ST. ANDREW
WHAT IT IS
and
THE WORK IT DOES

Immediately after the fateful Good Friday, when this Nation decided to enter the great war, the National Council of the Brotherhood of St. Andrew made plans for a program of Christian work among the men in the service, which resulted in the formation of the Army and Navy Department, under its own Council, and with full authority to guide and direct the Brotherhood work for the men in the service.

The Brotherhood alone, among all the hundreds that began work for our soldiers and sailors, announced at the beginning that it had no material help to give, but rather was going to demand that our boys should give themselves, in constructive Christian service, among their comrades.

The movement was not popular at first, but its very merit won. In no better way can the work be typified than by the remark of the young infantryman, who, when asked what the group he belonged to was, replied: "Why, that's the 'Help the Other Fellow Society!'"

The work of the Brotherhood adds to the other agencies in the field and in no way duplicates their efforts. How this has been accomplished is best shown in the words of Dr. Robert P. Wilder, Director of the Religious Work Bureau of the Young Men's Christian Association, who says:—

"We, in the Religious Work Bureau, feel under great obligation to the Brotherhood of St. Andrew for the fine work its men have been doing in the different camps. They have not only been an inspiration to our secretaries in their lives and service, but their emphasis upon personal evangelism has proved contagious among the Christian men in the camps."

Our young men have gone to the front and are now quartered in camp and hospital, exposed to hardship and temptations. The Church has not deserted them. Her Sacraments are being brought to them and every effort made to strengthen their spiritual lives.

The Brotherhood has enlisted in this service laymen of the Church. So rapidly has the work spread afield, there is an ever-growing demand for more and more consecrated workers. These laymen, Brotherhood secretaries, they are called, work in close co-operation with the Bishops, Chaplains and other Clergy and with the religious workers of the Young Men's Christian Association and other organizations.

Secretaries have been placed in most of the large camps throughout the country and it is hoped the work will be soon extended overseas. The Brotherhood secretaries usually live in camp, mess with the men and in many camps are attached to the Young Men's Christian Association Camp Staff, but are free to occupy all of their time in personal religious work.

The basis of this work is to get earnest Christian men in the ranks to help their fellows to live clean lives. The Brotherhood secretary expends his energies in lining up men capable of carrying on this work. These men are called "key-men," and it is around these that little groups of personal workers are formed.

A word about these groups as expressed in *Trench and Camp*, the soldiers' paper, sums up the situation well:—

"It's a happy idea to have these groups of men getting together and standing for the clean things in life. The democracy of the group is paramount. They make their own rules, elect their own officers and meet once a week when possible. One thing they have in common is their motto of 'Prayer and Service,' and 'Get Your Brother.' Fundamentally they stand pat for things religious in a strictly interdenominational way. In some of the barracks a chapter from the Bible is read by one of the group before they turn in. The sick committee keeps track of the boys sent to the base hospital and sees that some one visits them."

That briefly gives an idea of the group work. The men touched by the Brotherhood secretaries and the groups are urged to go to Church, to make their Communion at least once a month, if possible. Naturally, the Brotherhood secretaries' first and most intimate points of contact are with Churchmen and Brotherhood men particularly, but they zealously serve the Chaplain, of whatever faith he may be, and also co-operate heartily in all Young Men's Christian Association activities.

The Brotherhood's camp secretary is also the active helper to all our Clergy in touch with his camp and assists in arranging for celebrations of the Holy Communion and bringing men to attend this and other services. In short, he so conducts himself as to be a "faithful servant" of our Lord and Saviour, co-operating with all who are like-minded to do His will.

The organization of the Army and Navy Department of the Brotherhood is composed of the Central Office, of which Frederick S. Titsworth is executive secretary, and the field workers, of which B. F. Finney is chief secretary and G. Frank Shelby, personnel secretary. Mr. Shelby will be chief secretary for the work in France. It is the function of the Central Office to keep a corrected up-to-date card catalogue of all enlisted Churchmen, giving their Parish, home and as much information as may be obtainable concerning their families. On

June 1st more than 32,000 names were in this catalogue and the work of adding names goes on daily. There is urgent need for every Parish to send in names for this great Honor Roll of the Church, giving full military address and other information concerning members of the Parish in the service. This Honor Roll is used to the fullest extent. The names of these men are sent to the Brotherhood secretaries, Chaplains and Clergy in their respective camps—and through the medium of this Honor Roll they are brought a personal touch from the Church. The Central Office fosters correspondence with these men and ministers to their wants by co-operating with all agencies available for the purpose, such as the distribution of literature, comforts and the like. The Central Office also endeavors to keep a correct census of all Church Chaplains of the Army, Navy and Red Cross and all Clergy attached and unattached to the ranks.

The Central Office acts as a bureau of information to Brotherhood secretaries to aid them in their work and to collect and disseminate their experiences and make them available to all concerned, and also promotes and co-ordinates work of neighboring Parishes with the work within the camps. All information is available to the Church at large and correspondence is solicited.

Briefly, this tells of the Brotherhood's accomplishments among the men in the service. Not only is the work unique, but is without parallel in the Church.

THE CHALLENGE TO LAYMEN

In the imperative and urgent call for men, the individual Parish can do much if it will sound its own laymen and every worthy candidate for service as Brotherhood secretaries in the camps, here and overseas. Too much stress cannot be laid on this. Each day that passes sees the growth in the ranks of those serving the Colors, and each day that passes must see men stepping forward to help the men who are standing ready to make the supreme sacrifice. Secretaries need not be members of the Brotherhood of St. Andrew, but they must be consecrated laymen.

Those who hear the call of this challenge should communicate with

DEPARTMENT OF ARMY AND NAVY WORK THE BROTHERHOOD OF ST. ANDREW

Twelfth and Walnut Streets,
Philadelphia, Pa.

B. F. FINNEY
Chief Secretary.

F. S. TITSWORTH,
Executive Secretary.

G. FRANK SHELBY
Secretary of Personnel.

Photographs of the men through whose efforts the lay work of the Church has been carried on, together with a brief resume of the particular work done by them are shown on the pages following. Of these men fifteen served without any stipend and the balance were allowed only what it was absolutely necessary for them to receive to enable them to give their full time.



WILLIAM D. ARMSTRONG

St. Paul's, Alton, Ill.

Member of Brotherhood of St. Andrew, vestryman and superintendent of Church School.

Served at Camp Pike, Arkansas, for two months in the summer of 1918.

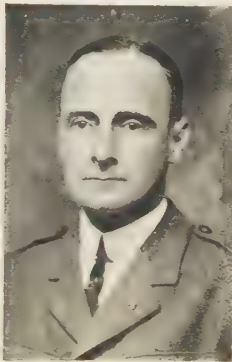


CHARLES W. ARMY

St. Paul's, New Orleans, La.

Chapter Director, Brotherhood of St. Andrew.

Served at Camp Sheridan, Alabama; also covered 4th Province promoting Parish Plan. In service from November 1918, to July, 1919.



FRANK M. BAILEY

St. James', Perkiomen, Pa.

Vestryman.

Served at Camp Shelby, Mississippi; also presented the Parish Plan in the 3rd Province. In service from October, 1918, to September, 1919.



CHARLES L. BAKER

Trinity Church, Asheville, N. C.

Served from April to August, 1918, at Fort Sill, Oklahoma, and Camp MacArthur, Texas.



COURTENAY BARBER

Redeemer, Chicago, Ill.

Vice-President, Brotherhood of St. Andrew.

Rendered service at Camp Grant and as special Western representative, during the entire period of the work.

JOHN A. BIRMINGHAM

St. Mark's, Vancouver, B. C.

Member of Diocesan Executive Committee, member and former Field Secretary, Brotherhood of St. Andrew.

Was very active during two periods of service, in all over ten months—from April to September, 1918, and from December, 1918, to July, 1919. Served in the Camps in the vicinity of San Diego, California, and promoted the Parish Plan in the Diocese of Los Angeles.



ARTHUR W. BISHOP

St. Mark's, Paterson, N. J.

Vestryman, teacher in Church School.

Rendered service intermittently during eight months from October, 1918, to June, 1919, at Picatinny Arsenal, N. J.

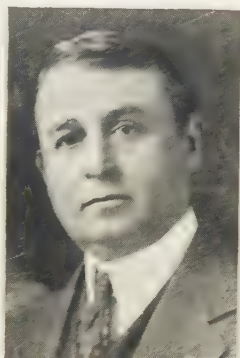
EDWARD H. BONSALE

St. Matthew's, Philadelphia, Pa.

President, Brotherhood of St. Andrew and member of the Executive Committee of the Army and Navy Council.

Served during the entire period of the work.





R. P. BRADFORD

Lake's, Kensington, Philadelphia, Pa.

Manager of *Logan's* Settlement, Philadelphia.
Helped in Central Office from November, 1918, to February, 1919, in correspondence with the *Logan's* men.

ROBERT B. BRIDGE
Trinity Church, Easton, Pa.

Member of *Brotherhood of St. Andrew*.
Served in Camps in the vicinity of Cape May, New Jersey, from November, 1917, to February 1918.



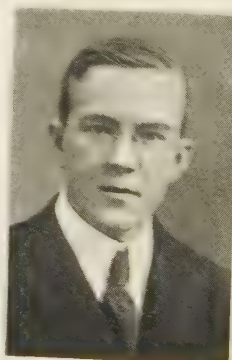
EDGAR C. BURNZ
St. James', Scarsdale, N. Y.

Brooklyn, N. Y.
Served in Camps in the vicinity of Newport News, Virginia, in charge of Grace Mission, Newport News, Virginia, and promoted Parish Plan in the 2nd Province from April, 1918, to September, 1919.

CHARLES CAIN
St. Stephen's, Wissahickon, Philadelphia, Pa.

Chapter Director, *Brotherhood of St. Andrew*. Vestryman and teacher in Church School.

Served for three months during the winter of 1918-19 at Camp Hancock, Georgia.





JOSEPH CALHOUN

St. Stephen's, Middlebury, Vt.

Senior Warden.

Served from November, 1917, to August, 1918, at Camp Wadsworth, South Carolina and at Camp Colt, Pennsylvania.

HORACE R. CHASE

St. James, Macon, Ga.

Member of Brotherhood of St. Andrew.

Lay reader in Mission work.

On duty at Camp Wheeler, Georgia, and Camp Gordon, Georgia from May, 1918, to September, 1919.



H. LAWRENCE CHOATE

St. Paul's, Chicago, Ill.

Chapter Director, Brotherhood of St. Andrew and teacher in Church School.

Served eight months at the Great Lakes Naval Training Station, Great Lakes, Illinois, from November, 1917, to August, 1918.

HARRY H. COWAN

St. John's, Portage, Wis.

Member of Vestry.

Served three months from January, 1919, at the Naval Base and stations, Norfolk, Virginia and vicinity.





EDMUND L. COYTE

Trinity Church, Asbury Park, N. J.

Chapter Director, Brotherhood of St. Andrew.

Vestryman.

On duty at Camp Dix, New Jersey, for six months from November, 1917.



JAMES C. CROSSON

St. Simeon's, Philadelphia, Pa.

Member of Brotherhood of St. Andrew. Seminary Student and lay reader.

Rendered special service during week-ends at Quantico, Virginia, from September, 1918, to April, 1919.



ROGER DANIELS

St. Andrew's, Wilmington, Del.

Specialist in Church Publicity.

Secretary in charge of special work in the Central Office. Editor of the Army and Navy Department of *St. Andrew's Cross* and editor of this Report. Served during two periods from March to June, 1918, and from November, 1918, to September, 1919.



E. RAYMOND DE PUY

Holy Trinity, New York City, N. Y.

Theological student in charge of Mission.

On duty in camps in the vicinity of Newport News, Virginia, from January to July, 1919.

**WILLIAM EVANS***Grace, Cedar Rapids, Iowa.*

Church organist and choirmaster. Teacher in Church School. Member of Brotherhood of St. Andrew.

Served a year from July, 1918, to August, 1919, in the Camps in the vicinity of San Antonio, Texas, and also at Camp Dodge, Iowa.

EUGENE A. FARNER*St. Michael's, Boise, Idaho.*

Member of Brotherhood of St. Andrew.

Organist, choirmaster and lay reader.

Rendered service at Camp Grant, Illinois and Camp Cody, New Mexico, from January, 1918, to February, 1919.

**BENJAMIN F. FINNEY***Christ Church, Savannah, Ga.*

Chief Secretary in charge of all field work of Army and Navy Department of the Brotherhood of St. Andrew. Member of the Executive Committee of the Army and Navy Council.

Organizer of the work of this Department. Rendered continuous service from its inception in April, 1917.

THOMAS S. FORBES*St. Andrew's, Birmingham, Ala.*

Member of Brotherhood of St. Andrew, Vestryman and lay reader.

Served at Camp McClellan, Alabama, and at the Naval stations in the vicinity of Norfolk, Virginia, from January, 1918, to August, 1919.





FRED. T. FOSTER

St. Barnabas', San Francisco, Cal.

Chapter Director, Brotherhood of St. Andrew.

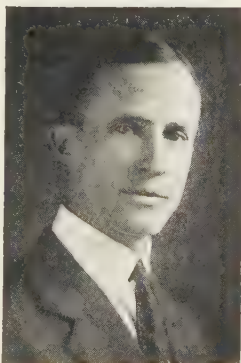
Superintendent of Church School and lay reader. In continuous service in the camps surrounding San Francisco, California and San Diego, California; also promoted the Parish Plan in the 8th Province from March, 1918, to September, 1919



FRANK W. FRIEND

St. Clement's, El Paso, Texas.

Served in February and March, 1918, at Fort Bliss, Texas.



J. NELSON FRIERSON

Trinity Church, Columbia, S. C.

President, Laymen's Missionary League.

Rendered part time service at Camp Jackson, South Carolina, from July, 1918, to June, 1919.



JOSEPH E. GALLAGHER

St. Luke's, Montclair, N. J.

Teacher in Church School. Member Brotherhood of St. Andrew.

On duty at Camp Mills, Long Island and in the vicinity of New York City, September, 1918, to April, 1919.



FRANCIS W. GOODALL
Good Shepherd, Scranton, Pa.

Chapter Director, Brotherhood of St. Andrew. Leader of Men's Bible Class.

Rendered service in Camps in vicinity of San Antonio, Texas, and in Camp Dix, New Jersey, from January to December, 1918.

HORACE W. GRAVES
St. John's, Stamford, Conn.

Specialist in boys' work. Member of Brotherhood of St. Andrew.

Rendered continuous service at Camp Funston, Kansas and Camp Merritt, New Jersey. Thereafter served part time at Edgewood Arsenal and Camp King, Connecticut, from January, 1918, to September, 1919.



ALEXANDER M. HADDEN
St. Thomas', New York City, N. Y.

Member of Brotherhood of St. Andrew. Vestryman. A personal religious worker.

Served at Newport, Rhode Island and Norfolk, Virginia; also special visitor to camps in the vicinity of New York City; and promoted the Parish Plan in the 1st and 2nd Provinces from July, 1917, to September, 1919.

ALEXANDER HAMILTON
St. Paul's, Indianapolis, Ind.

Chapter Director, Brotherhood of St. Andrew. Vestryman. On duty at Great Lakes Naval Training Station, Illinois, Camp Joseph E. Johnston, Florida, and Camp Custer, Michigan. Also promoted the Parish Plan in the state of Florida, for one year from July, 1918.



**B. MERCER HARTMAN***St. John's, Roanoke, Va.*

Junior Chapter Director, Brotherhood of St. Andrew.
Served at Camp Lee, Virginia, and presented Parish Plan in
the 3rd Province from October, 1918, to September, 1919.

**WILLIAM C. HARVEY***St. James' Pro-Cathedral, Fresno, Cal.*

Teacher in Church School. Member Brotherhood of St.
Andrew.

On duty continuously at Camp Lewis, Washington, and
promoted the Parish Plan in a portion of the 8th Province from
February, 1918, to September, 1919.

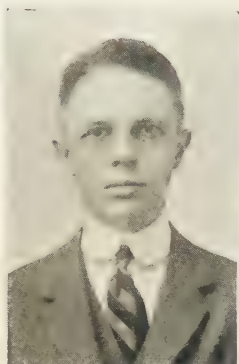
**HOWARD H. HASSINGER***St. Paul's, Buffalo, N. Y.*

Member of Brotherhood of St. Andrew. Seminary student.
Served at Camp Joseph E. Johnston, Florida, from May to
September, 1918.

**JOHN E. HAVERSTICK***St. Mary's, Philadelphia, Pa.*

Member of Brotherhood of St. Andrew. A personal religious
worker.

On duty at Pier 19, Philadelphia, Pennsylvania, and at the
Princeton Schools; also special assistant in Central Office from
September, 1918, to September, 1919.



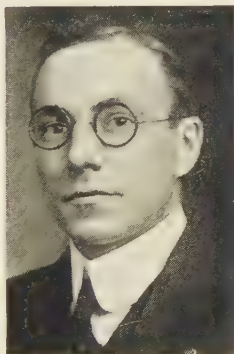
SAMUEL B. HEMINGWAY
Christ Church, New Haven, Conn.

Special representative of Army and Navy Department in Paris, France, with American University Union, July to December, 1918.



HENRY M. HEWITT
Resurrection, New York City, N. Y.

Member of National Council, Brotherhood of St. Andrew and Chapter Director. Lay reader.
Served at Camp Dix, July to September, 1918.



ARTHUR R. P. HEYES
St. Paul's, Brookline, Mass.

President, New England Assembly and former Secretary, Brotherhood of St. Andrew. Teacher in Church School.

On duty at Pelham Bay, New York, and Parish Plan Secretary in Provinces 6, 7 and 5, November, 1918, to September, 1919.



DOYLE E. HINTON
St. Mary's, Jacksonville, Fla.

Chapter Director, Brotherhood of St. Andrew.
Served at Camp Cody, New Mexico, and in camps on the Mexican border from October, 1917, to July, 1918.



ARTHUR E. HUNGERFORD

St. John's, Mt. Washington, Baltimore County, Md.

Rendered special service as Publicity Director, March to September, 1919.

JOHN W. JACOBS

Christ Church, Williamsport, Pa.

Member of Brotherhood of St. Andrew.

On duty at Camp Bowie, Texas, Camp Merritt, New Jersey, Camp Upton and Camp Mills, New York, February, 1918, to June, 1919.



WILLIAM A. JAMES

Monumental Church, Richmond, Va.

Member of Brotherhood of St. Andrew.

Served at Camp Sevier, South Carolina, and promoted the Parish Plan in Provinces 5 and 3, May, 1918, to September, 1919.

WILLIAM P. JOHNSON

St. Luke's, Norfolk, Va.

President, Tidewater Assembly, Brotherhood of St. Andrew.
Member National Council.

Rendered special service in Southern camps, November, 1917, to September, 1919.





HARMAN D. JONES

St. Mark's, Berkeley, Cal.

President of the California State Assembly, Brotherhood of St. Andrew.

Rendered service in Camp Dodge, Iowa, and in the Camps in the vicinity of San Francisco, California, and promoted the Parish Plan in San Francisco and vicinity, April, 1918, to May 1919.

MAURICE J. KENDALL
Holy Comforter, Poughkeepsie, N. Y.

Teacher in Mission School. Member Brotherhood of St. Andrew.

Rendered special service as Assistant Secretary in Central Office and served at Epiphany House, Camp Meade, Maryland; also assisted in the preparation of this Report—September, 1918, to September, 1919.



GLENN A. KENDERDINE

Trinity Church, Iowa City, Iowa.

Member Brotherhood of St. Andrew. Lay reader. Teacher in Church School.

On duty at Camp Pike, Arkansas, and Fort Sill, Oklahoma, January, 1918, to October, 1918.

WALTER KIDDE
St. Luke's, Montclair, N. J.

Second Vice-President, Brotherhood of St. Andrew, Chairman of the Army and Navy Council and one of its organizers. Served continuously from July, 1917, to the end of the work





PERCY J. KNAPP

St. Andrew's, Yonkers, N. Y.

Chapter Director, Brotherhood of St. Andrew. President, Boys' Prayer League.

Served at Camp Lee, Virginia, September, 1917, to October, 1918.



LAWRENCE R. LEE

Shelburne Parish, Leesburg, Va.

Vestryman, lay reader, teacher in Church School.

Served with YMCA overseas; also as special representative of Brotherhood of St. Andrew promoted personal religious work from August, 1918, to June, 1919.



JOHN B. LEAR

St. Martin's-in-the-Field, Philadelphia, Pa.

Member of Brotherhood of St. Andrew.

Rendered special service in Central Office as Secretary of Registration, December, 1917, to January, 1918.



MATTHEW H. LEMEN

St. Clement's, El Paso, Texas.

Member Brotherhood of St. Andrew. Leader of Bible Class.

Served at Camp MacArthur, Texas, December, 1918, to May, 1919.

**JOHN LUPTON***All Saints, Syracuse, N. Y.*

Member of Brotherhood of St. Andrew. Teacher in Church School.

On duty at Camp Upton, Long Island, August, 1918, to January, 1919.

WALTER MACPHERSON*St. Mark's, Denver, Colo.*

Member of Brotherhood of St. Andrew. Superintendent of Church School.

Served as Field Secretary in Southwestern camps and promoted the Parish Plan in the same territory; also in the 3rd Province from October, 1917, to May, 1919.

**WILLIAM J. McCONNELL (Deceased)***St. John's, Cynwyd, Pa.*

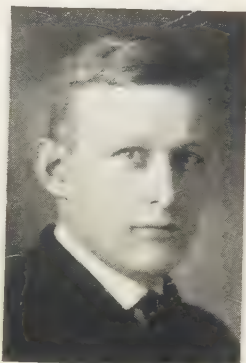
Postulant for Holy Orders. Member of Brotherhood of St. Andrew.

Served at Camp Crane, Pennsylvania, Camp Devens, Massachusetts, and camps in the vicinity of Newport News, Virginia. Gave his life in special hospital service at the Marines Camp, Paris Island, South Carolina. On duty from October, 1917, to May, 1918, and from July, 1918, to the date of his death, January 21, 1919.

JOHN V. MARTIN*Atonement, Philadelphia, Pa.*

Rendered invaluable aid as assistant to the treasurer, Mr. George Wharton Pepper, from October, 1917, to September, 1919.





FRANK B. MALLETT

St. John's, Sharon, Pa.

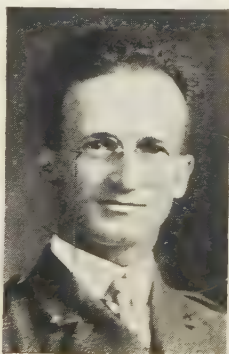
President, Diocesan Assembly, Brotherhood of St. Andrew, member of National Council, Chapter Director, teacher in Church School.

Served at Camps Jackson and Sevier, South Carolina, and Camp Greene, North Carolina, from November, 1917, to February, 1918.

S. MENDELSON MEEHAN
Grace Church, Mt. Airy, Philadelphia, Pa.

Chapter Director, Brotherhood of St. Andrew. President local assembly. Vestryman. Superintendent of Church School.

Served at Camp Hancock, Georgia, and as Associate Secretary at Central Office. Assisted in the preparation of this Report. Served from November, 1917, to February, 1918, from July, 1918, to February, 1919, and for several weeks in the summer of 1919.



CORWIN C. MILLER

St. Clement's, El Paso, Texas

Religious Work Secretary with YMCA.

Served at Fort Bliss, Texas, and in Camps in the vicinity of San Francisco, California, from April, 1918, to June, 1919.

JOHN F. MINTON
Trinity Church, Houston, Texas.

Member of Brotherhood of St. Andrew.
Served at Camp Logan, Texas, from March, 1918, to August, 1918.



**GEORGE R. MORSE***Intercession Chapel, New York City, N. Y.*

Member of Brotherhood of St. Andrew. Teacher in Church School.

On duty at Camp Upton, October, 1917, to August, 1918.

Teacher in Church School.

On duty at Camp Shelby, Mississippi, and at Great Lakes Naval Training Station, Illinois. While at latter station organized, planned and put into effect system of notifying home Churches of all Communion of the home-coming of their men. On duty during two periods from February, 1918, to July, 1918, and from January, 1919, to July, 1919.

GEORGE C. MURDOCH*St. Augustine's, Wilmette, Ill.***WALTER A. NOBLE***St. George's, Hamilton, Ontario, Canada.*

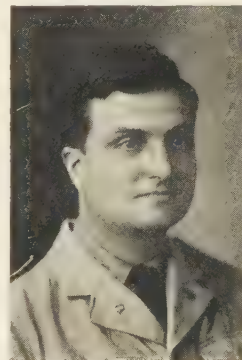
Chapter Director, Brotherhood of St. Andrew. Lay reader.

Served at Camp Kearny, California, during November, 1917, and in the camps in the vicinity of Los Angeles, California, March, 1919, to May, 1919.

CLAUDE R. PARKERSON*St. Andrew's, Lawton, Okla.*

Lay reader. YMCA Religious Work Secretary.

Served at Fort Sill, Oklahoma, Camp Bowie, Texas, and at Camps in the vicinity of San Antonio, Texas, November, 1918, to September, 1919.





GEORGE WHARTON PEPPER

St. Mark's, Philadelphia, Pa.

Member of Brotherhood of St. Andrew. Member of Executive Committee of the Army and Navy Council serving as its Treasurer from October, 1917, to the termination of the work.

EDWARD L. PIELOW

St. John's, Lancaster, Pa.

Chapter Director, Brotherhood of St. Andrew. Theological student.

Served at Camp Humphreys during week-ends from October, 1918, to April, 1919.



WALTER F. POOLE

Zion and St. Timothy's, New York City, N. Y.

President of Junior Chapter, Brotherhood of St. Andrew. Superintendent of Church School.

On continuous duty at Fort Oglethorpe, Georgia, from January, 1918, to March, 1919.

JOHN T. PRICE

St. John's, Norristown, Pa.

Chapter Director, Brotherhood of St. Andrew. Vestryman. Superintendent of Church School. Lay reader.

Served at Camp Meade, Maryland, and Camp Sherman, Ohio, September, 1917, to March, 1918.





GEORGE H. RANDALL

Holy Trinity, Philadelphia, Pa.

Associate General Secretary, Brotherhood of St. Andrew.

Assisted materially in the organization of the Army and Navy Department, and made a number of trips among the camps. Editor of *St. Andrew's Cross*. Sent first official letter to the enlisted men. Served continuously from the inception to the close of the work.

HERBERT W. RAYMOND

St. Simon's, Chicago, Ill.

Chapter Director, Brotherhood of St. Andrew. Superintendent of Church School. Vestryman. Lay reader.

Served at Camp Grant, Illinois, and Camp Funston, Kansas, from December, 1917, to February, 1919.



GORDON M. REESE

St. John's, Lancaster, Pa.

Candidate for Holy Orders. Member Brotherhood of St. Andrew.

Served during week-ends at Quantico and Belvoir, Virginia, and as Field Secretary for Southern camps, November, 1917, to October, 1918.

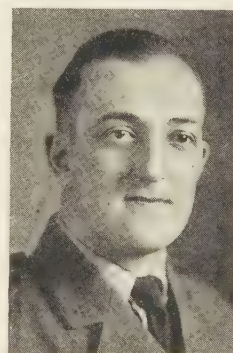


RAY C. REESE

St. Wilfred's, Camden, N. J.

Vestryman, teacher in Church School, lay reader.

On duty at Camp Crane, Pennsylvania, Camp Meade, Maryland, as Associate Secretary in the Central Office and did part time work under the Parish Plan, October, 1918, to April, 1919.





HENRY R. SANBORN

St. Mark's, Minneapolis, Minn.

Candidate for Holy Orders.

Served as special Parish Plan Secretary, visiting in the 8th, 6th, 5th and 3rd Provinces, April, 1919, to September, 1919.

WILLIAM S. SHACKLETTE

St. John's, West Point, Virginia

Theological student. Member Brotherhood of St. Andrew.

On duty in camps in the vicinity of Norfolk, Virginia, April, 1918, to October, 1918.



G. FRANK SHELBY

St. Mark's, Denver, Colo.

General Secretary, Brotherhood of St. Andrew and member of Executive Committee of Army and Navy Council

Served as Secretary of Personnel August, 1917, to October, 1918.



EDWARD A. SHIELDS

Trinity Church, New Orleans, La.

Member of Brotherhood of St. Andrew. Vestryman. Superintendent of Church School.

Rendered service at Camp Beauregard, Louisiana, and at Camp Shelby, Mississippi. Also promoted the Parish Plan in Provinces 7, 6 and 4, March, 1918, to September, 1919.





FRANK W. SIFFERT

St. Timothy's, Massillon, Ohio.

Chapter Director, Brotherhood of St. Andrew. Vestryman.
Served at Camp Sherman, Ohio, April, 1918, to September,
1918.

FRANKLIN H. SPENCER

All Hallows, Wyncote, Pa.

Executive Secretary, Brotherhood of St. Andrew.

Rendered valuable assistance during early days of the work
in the camps and in formulation of the plans for the Army and
Navy Department.



BERNARD SUTTLE

Holy Comforter, Atlanta, Ga.

Member of the Brotherhood of St. Andrew. Teacher in
Church School, vestryman.

On continuous duty at Camp Gordon, Georgia, and also as
Parish Plan Secretary in the 4th Province from October, 1917,
to September, 1919.



EDWARD C. SWIGERT

St. Paul's, Chicago, Ill.

Member of Brotherhood of St. Andrew. Special work among
boys.

On duty at Camp Zachary Taylor, Kentucky, November,
1917, to July, 1919.





PERCY TALBOT

Grace Church, Muskogee, Okla.

Served in Camps in vicinity of San Antonio, Texas, July, 1918, to January, 1919.

FREDERICK S. TITSWORTH

St. Mark's, Denver, Colo.

Vice-Chairman and Executive Secretary of the Army and Navy Council. In continuous service as directing head of the Central Office from September, 1917, to the end of the work.



JOHN R. TOLAR, JR.

St. John's, Fayetteville, N. C.

Chapter Director, Brotherhood of St. Andrew. Vestryman. Teacher in Church School.

Served at Camp Sevier, South Carolina, from February to March, 1918, and released to the YMCA for service overseas.

EDWARD H. WADE

St. Bartholomew's, Chicago, Ill.

Secretary, Anti-saloon League.

Served at Camp Sherman, Ohio, and promoted Parish Plan in 5th Province, November, 1918, to July, 1919.





EDMUND J. WALENTA, JR.
St. Stephen's, Schuylerville, N. Y.

Vice-President, Troy Assembly, Brotherhood of St. Andrew. Vestryman, leader of Bible Class.

Served at Camps Custer, Michigan, Jackson, South Carolina, and as Field Secretary in and about New York City; also promoted the Parish Plan in the 2nd Province, October, 1917, to September, 1919.

HARRY B. WHITNEY
Intercession Chapel, New York City, N. Y.

Member of Brotherhood of St. Andrew. Superintendent of Church School. Engaged in special hospital work, New York City, from June, 1918, to August, 1919.



E. DAVID WILLIAMS
All Saints', Los Angeles, Cal.

Chapter Director, Brotherhood of St. Andrew, President, local assembly, vestryman, lay reader.

Served in Camp Fremont, California, and in the Camps in the vicinity of San Antonio, Texas. Also promoted Parish Plan in Provinces 7 and part of 6 and 8, March, 1918, to September, 1919.

CHARLES J. S. WILLIAMSON
St. Paul's, Marquette, Mich.

Member of Brotherhood of St. Andrew.
 Served at Camp Custer, Michigan, December, 1917, to January, 1919.



Before selection was made everyone filled out and filed the following questionnaire:

ARMY AND NAVY DEPARTMENT, BROTHERHOOD OF ST. ANDREW

Information concerning prospective secretaries.

Name..... Age..... Height..... Weight.....

P. O. Address

Married..... Children and their ages..... Other dependents.....

Native American..... If not state nationality..... Naturalized.....

Nationality of father..... Mother..... Grandfathers { Grandmothers {

Are you physically able to endure camp hardships.....

Have you any physical disability..... If so state nature.....

Are you an Episcopalian..... Parish..... Are you a regular communicant.....

Are you a member of Brotherhood of St. Andrew..... Have you been in past.....

What Chapter offices if any have you held.....

Are you now actively engaged in Church work.....

If so what nature.....

Graduate of what schools and colleges (Give dates of Graduation).....

.....

What foreign language if any do you speak.....

State experience if any, in Army, Navy or National Guard.....

Present occupation.....

If employed give name of firm..... and what position you hold.....

Do you offer your services free..... If not how much salary must you receive.....

If called when could you start work..... How long could you continue.....

Will you work in any camp..... State preference if any.....

Remarks: (Stating special qualifications for personal religious work).....

.....

.....

My answers to the above questions shall be construed to be a definite offer to the Brotherhood

to give my services ^{without} compensation at rate of \$..... per month during period of ^{with}.....

It is understood that the Brotherhood pays all traveling expenses enroute to camp and all incidental expenses directly a part of the work, such as postage, telephone, telegrams, etc. It is also understood that I am to be provided with uniform (if required) and lodging. All other personal expenses are to be borne by me.

Signed.....

Accepted.....

Dated..... Chief Secretary

Salary to begin.....

NOTE: The uniform furnished consists only of the following: Coat, trousers, hat, hat-cord and puttees. The expense of all other items of apparel are borne by the secretary himself as part of his personal expenses.

In order to marshal this full force of eighty-five men upwards of 900 letters were written, 600 received and 302 laymen were corresponded with. The spirit shown in the replies which were received were most encouraging. Many—yes very many more men would have gone into the work if it had been possible for them to make the sacrifice involved. In fact quite a number of men were refused after they had formally accepted, because their questionnaire disclosed conditions which would have imposed too great sacrifice on the part of their willing families and themselves.

It will be interesting to group this list of eighty-five men who made this work possible into various classes which are indicated in the replies to the questionnaire submitted. Included in the eighty-five there were seventeen who rendered part time service only. In this class were some on the Executive Committee, who, while giving a great deal of time to the work, had other interests which occupied more or less of their time. The remaining sixty-eight devoted themselves exclusively to the Army and Navy work for varying periods of service. Eighty-one served more than three months and only four served less. Seven were continually in the service during the entire duration of the work, approximately two years, and this number would be increased by three if those were counted who left the war work with this department and are now serving as regular Field Secretaries of the Brotherhood.

These secretaries left a variety of secular occupations when they entered the camps. Fourteen of them were salesmen and ten were manufacturers. Eight were lawyers, seven theological students, and seven merchants; six were already engaged in religious work; four were musicians and four agriculturists; three were professional educators; one each came from the professions of art, architecture, engineering; one was a broker and one a real estate operator; three had retired from active business; there were three journalists, two accountants and two clerks; one served as an officer in the Great War; one each came from a variety of six different miscellaneous occupations.

Out of the eighty-five secretaries there were sixty-two members and former members of the Brotherhood of St. Andrew. Twenty-three were laymen who had never been connected with the Brotherhood.

An indication of the Church life and religious activity may be given by noting that twenty-three were vestrymen and twenty-six were teachers of religion in Church schools and Bible classes; seven were Church school superintendents; it has already been pointed out that "religious work" was the principal occupation of six, and seven more were theological students; eighteen were lay-readers and twenty-eight were directors of chapters of the Brotherhood. They came from Dioceses all over the United States. The following table will show that the Diocese of Pennsylvania leads the list furnishing twelve men with New York following next

with nine, Chicago next with six and the Dioceses of Virginia, New Mexico, Colorado, Harrisburg, New Jersey, furnishing three men each:

Brotherhood Camp Secretaries were found in these Dioceses as follows:

From:		
Pennsylvania.....	12	Louisiana..... 2
New York.....	9	Atlanta..... 2
Chicago.....	6	Delaware..... 1
Virginia.....	3	Idaho..... 1
New Mexico.....	3	Georgia..... 1
Colorado.....	3	Alabama..... 1
Harrisburg.....	3	Ohio..... 1
New Jersey.....	3	Eastern Oklahoma..... 1
Iowa.....	2	Central New York..... 1
Newark.....	2	Texas..... 1
California.....	2	Oklahoma..... 1
Bethlehem.....	2	South Carolina..... 1
Connecticut.....	2	Indianapolis..... 1
South Virginia.....	2	San Joaquin..... 1
		Western New York... 1
		Massachusetts..... 1
		Florida..... 1
		Maryland..... 1
		Springfield..... 1
		Asheville..... 1
		Vermont..... 1
		Milwaukee..... 1
		Minnesota..... 1
		East Carolina..... 1
		Albany..... 1
		Los Angeles..... 1
		Marquette..... 1

From the Dominion of Canada..... 2

Sixty-two of these secretaries were married, twenty-one were bachelors and two were widowers. Only eleven out of the total number did not have a family or other dependents. Their ages averaged well over forty years—twenty-six were thirty-five and under; forty-eight were forty and over; twenty-one were fifty and over and three were over sixty years of age.

During the closing five months of the work a group of fourteen secretaries have been visiting the Parishes throughout the Church, endeavoring to assist the Clergy and help the laymen prepare an adequate welcome for our men returning from the war. The story of this "Parish Plan" is told in another chapter but there might be recorded here hearty acknowledgment of their faithful labors. Traveling from place to place during the heat of the entire summer—meeting with many discouragements but always pleading for the boys with whom they lived so long in the camps and faithfully endeavoring to conserve for the Church the great spiritual lessons of the war. Theirs was a labor of love performed with a fine spirit of unselfish interest which we feel confident the Church will recognize.

Mention should also be made of the universal testimony of the Brotherhood secretaries to the very valuable inspiration their service in the camps has given them. They gave up the camp work regretfully and with expressions of keen disappointment that the time had come for them to discontinue. No better conception of the sincere and thankful appreciation they held for being given the opportunity to serve can be shown than by quoting from a letter which one of them wrote to the Central Office and which is expressive of what they all feel.

"In closing my term of service for the Brotherhood I want to thank the

organization for giving me the opportunity of doing this work. In all my life I have never been engaged in any occupation which has meant as much to me and in which I have been as happy in spite of the personal privations and inconveniences I have had to encounter incident to camp life. I have learned that there is nothing so satisfying as *service*. The repression of self and the promotion of the other fellow's interests are the chief corner-stones of the work on which rests success in this life. The great joy which comes in the doing of this no one knows until it is experienced. The business of the world is necessarily selfish. If *self* is *ignored* in the world's affairs, *failure* is bound to follow, but it is just the reverse in this work. He who counts the cost in effort, in sympathy, in soul, in all that goes to help the other fellow, had just as well write failure as the summing of all he has done. The little things mean so much here. The cup of cold water given in the name of the Master means much to him who receives it, but how much more to him who gives it? I feel that in this year and a half I have grown more than in all my life before and I thank my Heavenly Father that he has brought me to this opportunity and enabled me to feel this way about it."

This testimony is fully substantiated by the decisions which the secretaries have made as to their future work. Twenty are actively engaged in preparation for Holy Orders and thirteen have declared their intention to spend the balance of their lives in doing constructive Christian work as their principal occupation.

It was the intention of our beloved brother McConnell to seek Ordination as soon as he had completed his course at Virginia Seminary. But God called him to a higher ministry before his priesthood on this earth was complete. The story of the personnel would be very incomplete without giving at length an account of McConnell's enduring work among the Marines at Paris Island. This can be done no better than to give in full the following tribute written and sent to the Brotherhood by First Sergeant Franklin L. Gibson of the U. S. Marine Corps, who was stationed at Paris Island:—

WILLIAM J. McCONNELL

"In the month of September, 1918, a man came to Paris Island, South Carolina—the Training Station of the United States Marines. On his coat he wore a little red cross, and on his face a smile. His name was William J. McConnell, but we called him 'Mack' for short. He came to bring the boys nearer to Christ, and his efforts were sincere and not in vain.

"Mack's work among the Marines was so extensive and so wonderful that it is beyond expression. He made friends with everyone he met—he spent days and even nights among the sick; he labored faithfully and lovingly, always holding up the ideals of Christ's Kingdom before the



WILLIAM J. McCONNELL

HE CAME TO BRING THE BOYS NEARER TO CHRIST, AND HIS EFFORTS WERE SINCERE
AND NOT IN VAIN. Page 93.

boys. Often in the evening he would drop in on a bunch of fellows in their bunk house and get acquainted, always kneeling down in prayer before leaving. Now and then he spoke in the 'Y' huts and the earnestness of his appeal led many fellows to accept Christ, and to follow Him in obedient and willing service.

"A few words about the little 'Episcopal Church Headquarters' hut which was Mack's quarters. Every night the fellows gathered here to enjoy the good will and friendship of Mack, and very often there was something to eat. This of course meant a lot to good healthy boys training to be real 'Leathernecks.' These boys usually remained till 9.30 when all joined in short evening prayers. This quiet period of communion with God meant much to all of us, for we went back to our barracks stronger and more eager to live in Christ.

"Mack's personality was so noble that he won *all* the boys to him. There was no imitation about him. He was a real man in all things, and his life was an unselfish example of service for mankind. His deeds of kindness and sacrifice were countless. All the good deeds he did will never be known, for he did all in the spirit of obedience to the will of his Master and did not seek self-publicity.

"He met the boys with sad news from home in his own fine way and in many cases furnished the money to send such boys home. He helped all who were in trouble. At Christmas time he had the opportunity to leave the camp and be with his mother and father on that day, but he knew his duty was to make the day as happy for those boys who unfortunately had to remain in camp as for those who were enjoying it at home. And then, again, his big generous heart prevented him from going to his own home as he had loaned all his money out to other boys who wanted to spend Christmas at home but who did not have the means to travel with. And so a few tears from his eyes as he spoke with me so fondly of his home and loved ones, made me realize how purely unselfish his life was.

"Christmas day he took the Episcopal Service, because of the illness of the Camp Pastor. The Brotherhood always send such men as these into the Ministry of the Church, and Mack was ready to be ordained. Needless to say, Mack's presence in camp on Christmas day brought happiness to many of us who were thousands of miles from home.

"Mack also looked out for the Church. He prepared a few boys for Confirmation, and the night the Bishop of Georgia came the boys were confirmed. General Pendleton, the Post Commander, and a staunch Churchman, attended the services in the hut with his wife.

"Mack told me confidentially one time that he could not get into any branch of the service because he had a weak heart. The Influenza epidemic struck Paris Island as it did all camps in the nation. He realized the great danger of his working among the sick but he never once thought of himself. He visited through the crowded sick bays, wards, and hospital every morning, noon and night. In the morning as he made his rounds he stopped here and there to rub a little menthol on the fevered head of some sick lad, and even shaved a fellow who was not able to do so himself. Again there was a fellow who needed a massage, which Mack undertook to give him. Another boy, seeking a little ease from his pain, wanted a shampoo and Mack gladly helped another. And so his mornings were spent week after week in that terrible epidemic bringing comfort and ease to so many sick boys.

"In the afternoons he made another trip to the sick, bringing books and magazines, fruit and candy, and chatting with those who were able to do so. Evening came, and our work was done, but not his. Back to the sick boys he went again and kneeled down beside the bed and offered up prayers to Almighty God in their behalf. One night as he knelt at the bedside of a boy who soon was to pass away, he finished a beautiful prayer, and when he opened his eyes he saw the mother and father of the boy in tears at the foot of the bed. What a comfort it was to that mother and father to see their boy communing with God whom he was soon to meet. Mack left the boy with his loved ones, and it was not long ere the peaceful end came. And thus he made death easier for many boys in the same manner.

"Late at night after his sick calls, he would go to the telegraph office and wire many mothers telling them the condition of their boys.

"One day in January he came and told me that he was sick. We put him to bed and got the doctor. The medicine seemed to help and the latter part of the week he decided to go home for a rest. We got all his baggage ready and I took him to the boat. He said he would be back in a week, but a few days after he left he died at his home of Influenza.

"To all who knew him his death was a great shock and his memory in the lives of all of us will but tend to bring him nearer to us, to make our lives more sincere, to consecrate them more fully to His service.

"Mack obeyed the calling of his Master as it sounded softly, and sweetly o'er the tumult and trouble of his life. He followed Jesus to the Cross, he suffered, and he died. How little we do compared to what Mack did. Some of us are not willing to praise God truly let alone serve

him. We never can hope to live for Christ, unless we, like Mack, can forget self and use our lives for others. Day by day as we hear His voice, let us be up, ready, willing and obedient to follow Him wherever He leads us. Mack lives with his Heavenly Father, and that brave, true soul has left us a challenge, that is, to take up the Cross and follow Jesus.

“‘Greater love hath no man than this that a man lay down his life for his friend.’ Mack gave up his life that others might live. He spent his life, though it was so short, in the service of his Master. He lived and died a man. ‘If any man will, let him give up all and follow me,’ said Jesus. Mack believed in this, and his life shines forth as a star in the night leading men on to higher things. May we seek that sort of love which led Mack to the Cross and may we face it as manfully as he did. After we have faithfully obeyed His call to service then some day, as Mack did, we shall hear His most blessed voice, saying, ‘Come up Higher.’”

Considering the contagion to which the Brotherhood secretaries were constantly exposed and that they were leading a life which bore heavily on their vitality, it is truly remarkable that McConnell was the only secretary who succumbed to illness. He gave his life to further the Master's work and his happy soul is safe in God's keeping and still serving His divine purpose.

It is predicted without hesitancy that the Church will hear more and more from these men who have served her with such faithful consecration among the boys of the Army and Navy. The time is coming soon when the normal condition will be to provide a place for devoted laymen where they may find ample opportunities to express the Christian service which they are so willing to render.

PERSONAL WORKERS GROUPS

Prayer and Personal Service in the Army and Navy—Helping the Other Fellow
—Key-Men and the Groups—Military Brotherhood Chapters—The Group
in France—Baptism and Confirmation.

“THE Brotherhood alone, among all the hundreds that began work for our soldiers and sailors, announced at the beginning that it had no material help to give, but rather was going to demand that our boys should give themselves in constructive Christian service, among their comrades.”

This quotation is taken from one of the first announcements of the plan and purpose of the Brotherhood's war work. It constituted the battle formation of the Army and Navy Department and was the *raison d'être* of our secretaries in the camps. The Brotherhood's two-fold rule of prayer and personal service was to be adopted and put in practice in the Army and Navy. A great deal was being done and planned for the boys but they were called upon to do very little, if anything, for themselves. Later on they did much for their own recreation and amusement which proved very satisfying and effective. What is true in the physical realm is of course equally true in the spiritual. One does not become a good ball-player, or in fact any player at all by sitting on the bleachers and watching some one else play. If you want to find a good fielder you look among the players—not among the “fans.” Similarly you are more apt to look for a superintendent of a Church school among the teachers and Bible class leaders than among the Easter-morning congregation.

What commonplace statements these are and yet how apt we are to forget them when it comes to constructing a program of religious work! Is it not also quite true—the statement of Our Blessed Lord, “whosoever will save his life shall lose it,” which certainly means that we are not to be concerned so much about ourselves as we are for others. And this being interpreted in terms of the psychology of the men composing the military and naval forces of our Country justifies the conclusion that if we would help them lead lives that were straight, clean and of strong Christian manhood, our best plan would certainly be built upon their responsibility to their comrades.

The Army and Navy Department believed that if you can get a man to accept his moral and religious responsibility for the “other fellow,” you need not trouble yourself about the personal religious life of that man, but can count on

his performing his own spiritual obligations. Its experience has demonstrated the soundness of this belief.

But this is not the easiest method to follow. It is very much less difficult to talk to one about himself than it is to so inspire him and convince him of his religious duty in order that he will follow in the footsteps of St. Andrew and go find his brother.

One of the Brotherhood secretaries became acquainted with one of our Churchmen who acknowledged regretfully that he was not living as he should but felt he was too far advanced in his present evil life to break away and be different, "But," he added, "I have a kid brother over in the Infantry. I wish you would go and see him, I would hate to have him lead the pace I am going." The secretary asked him if he really meant that he wanted to help his brother, and upon being assured that he did, told him that he would be glad to look his brother up but that the best way to help his brother was to go himself. The soldier hung his head and acknowledged the obligation. The sequel cannot be given as the secretary never met the soldier again nor found his brother, but what he said gave promise of being the turning point in both lives.

Did the "personal workers group" plan work and was it successful? This question will be answered by what follows. It was founded on the principle just explained. The group consisted of two or more men who accepted this principle and agreed to carry it out in their daily lives—further agreeing to pray for God's help and wisdom to enable them to accomplish it.

The Army and Navy were made up of men who typified a true cross section of the youth of this country. They came from all walks of life and their religious reactions were precisely the same as they were in civil life. Many for the first time in their lives came under the influence of religious expression. The fact that our Chaplains, secretaries and other Christian workers were in the camp sharing hardships voluntarily proved to them that the religion of the worker must mean a great deal to him. The YMCA had undertaken a tremendous social program which was taxing its personnel to the uttermost. Good religious work was being done by them but it was in the main directed to the mass and not to the individual. Then again, to many, the type of religious expression adopted by the YMCA workers did not appeal. The same might be said of other religious organizations in the camps. There was, in short, great need for the application of the "personal workers group" idea.

The average man hates to talk about his own personal religion except under out-of-the-ordinary circumstances. He naturally resents the blunt, "is your soul saved, Brother?" type of approach. Then too he has a righteous horror of hypocrisy and is so fearful lest he assume a "holier than thou" attitude that he is apt

to conceal his true religious convictions under a brusque exterior which often-times borders on the blasphemous.

One day one of the Brotherhood secretaries, in the course of looking up a soldier whose name had been sent him, went to his barracks and quite unexpectedly interrupted a group. The men saw him coming and recognizing the regulation "Y" uniform welcomed him with a volley of oaths—each one endeavoring to outdo the other in exhibiting his profane abilities apparently for the sole purpose of shocking the secretary. He paid absolutely no attention to the greeting but met them in a perfectly natural way stating the purpose of his visit—turning the subject of the conversation to a particular part of a machine gun which happened to be lying nearby. An animated discussion on machine guns immediately followed in which the entire group participated. He left with the assurance that he had won the friendship of the entire company. As he was leaving the leader apologized for all on account of the profane manner they had greeted him. He said, "you see we saw you coming and thought you were going to read us a lecture, so we thought we would get ready by handing you a few." Thereafter the secretary counted many friends in that company through whom he was able to do good work.

To organize 'personal workers groups' among the men required abundant patience and an infinite amount of tact.

The method used in forming groups varied with each secretary according to how he himself could approach men best. One secretary was particularly successful in forming large groups. His plan can best be described by using his own words.

"After my third visit to a Churchman, and being satisfied that he is a consecrated and aggressive man, I commission him as one of my 'key-men.' I then proceed to explain the Brotherhood plan of organizing prayer work groups, and beseech him to assist me, by inviting his comrades, to attend a meeting in his tent or barracks some night in the near future.

"We then go through the line, getting acquainted with many of the men, notifying them of the time, place and object of the meeting. Usually the first meeting brings out from seven to thirty men. I then proceed to tell them who I am, what I represent, and then ask the men to join in repeating the Lord's Prayer. We then read and discuss one of the chapters found in the *Soldiers' and Sailors' Prayer Book*, after which we take a vote on the advisability of organizing them into a permanent group. The vote being in the affirmative, we then map out a plan of action, laying great stress on each man doing definite personal work. First, living clean lives themselves, and impressing upon their comrades the idea of keeping God's name sacred; to do away with gambling and shooting crap, and telling improper stories; directing men to the various Churches and Communion and asking them to boost the number of men at our group meetings.

"This plan has proved very successful, and we have many groups in Kelly Field, numbering from thirty to ninety men."

This secretary was much in demand and frequently was sent for by the commanding officers and requested to organize groups in their regiments and companies.

Another secretary was particularly successful in forming smaller groups. His method worked so well with the men that he was asked to write his suggestions in order that the entire staff might profit thereby. These suggestions are well worth recording and are repeated here in full.

"Though it is the central aim to form groups, don't do it hastily. Get to know a majority of the men in a company first. Start with the earnest men. Half-hearted men can be brought along better at a later time.

"There is no rule when and where to get men together for formation of a group. One must scheme out various ways. Meet one man, tell him you want to get the earnest Churchmen of the company together, and get his opinion when and where it can be done. My meetings were mostly in a room of the YMCA (gladly loaned by some "Y" secretary) at 6.30 or 7 o'clock. Sometimes you will see the other men, to invite them to the meeting and at others, get the one (key) man to bring them over.

"In planning a meeting, don't depend on the company. Invite men from several adjoining companies—perhaps a whole regiment. Many duties will crop up, and you will never have your room over-crowded. Though men may be present from different companies, of course they are listed in company groups.

"Decide beforehand on a line of talk, and stick pretty closely to it. Don't keep the boys more than twenty minutes or half an hour.

"While adhering to your subject, try to make it a conference. Get the boys to tell about the conditions, religious and moral. Let them realize for themselves what a lack of loyalty to the Church there is, the senselessness and harm in profanity, how much the Holy Communion is missed, the importance of developing the prayer life, etc.

"Tell them the Church wants them to stick together, and pull together, that your purpose is to organize groups of men in each company to this end, and you want their consent to form the nucleus for a group in their company.

"Don't let men think the group work will tie them up in an elaborate organization consuming a lot of their little spare time. See that they have the principles summed up in a few concrete suggestions, and then let them go for the time. Tell them you want to add other earnest men to the group from time to time.

"I never invite commissioned officers to meet with enlisted men, but I do meet them individually, explain the movement and get their consent to join the

movement to the extent of their time and opportunity. Don't hesitate to strike high. In Camp Hancock I had one Brigadier-General in the movement, and had planned to land the Commander of the Division, but he was removed before I got around to it."

The Brotherhood secretaries built their groups around "key-men." These were found through the system of registration which furnished a list to the secretaries of the names of Churchmen who were supposed to be in camp. In looking up these names he naturally made the acquaintance of many other men. Often it required only a little concerted action, and which the group supplied, to bring forth the earnest Christian men who really were desirous of doing constructive work among their fellows but did not know just how to go about it. One striking instance of this may be mentioned by way of illustration. At the first meeting of one group during the general discussion which took place, one man disclosed himself as being a Baptist minister. He had been in camp three months and had not revealed his profession. Thereafter he made one of the most active and influential workers. It needed only the stimulation which the group furnished to bring him out of his shell. Some "key-men" were very active in finding others. An instance is recalled where one man went through an entire regiment locating all Churchmen and others who might be interested.

The Brotherhood secretaries urged the group members not to lay aside their religious activity because they were in military service but to attend religious meetings whenever possible, and to hang together and "carry on" overseas throughout their entire period of service. The activities of the groups included a great variety of Christian service—one of these being to suppress profanity. One company had a "kitty" on the table at mess and each time a man forgot himself and swore at table he had to contribute five cents to the "kitty." The money thus collected was spent in purchasing delicacies for the sick in the hospitals. The groups also combatted in a sane, practical way, gambling and all forms of vice and promoted the prayer life and encouraged Bible reading. They were also active in securing better attendance at celebrations of the Holy Communion and other Church services.

While the secretaries were promoting the group plan through personal contact with the men, the Central Office was endeavoring to do the same thing by correspondence. The following, taken from a mimeographed sheet which was sent to prospective "key-men," will illustrate the sort of appeal which was being made. This had, however, a rather limited distribution as it did not seem wise to use it indiscriminately.

"CHRISTIANS—ATTENTION!!!!"

If you are a baptized man you have enlisted in the army of the Lord and have taken an oath of allegiance which is just as real and just as binding, and requires just as definite

service from you as is required by the oath of allegiance to the United States of America, which you took when you enlisted.

Most men realize this and readily admit it when the proposition is put up to them squarely and definitely. But they say, "I am *trying* to lead a good life—I don't swear, steal, get drunk or commit adultery. I have offered my life to my country, what more can be required of me? Surely God can ask nothing more than the supreme sacrifice?"

An officer has to do something more than learn military science and keep from breaking the army regulations. It is equally true that the man who does nothing more than obey the rules makes a pretty poor private. What the Army and Navy and Marines demand are *men of action*; not men who do nothing more than keep out of the guard house.

You haven't any use for a slacker and hold him in contempt. You admire and have great respect for the fellow who is "up and coming," is anxious and willing to learn to improve his opportunities, and who "does things." In other words you judge and respect your comrade for what *he does* and not for what he *does not do*.

The Army of the United States, of which you are an active member, is organized to do a very definite piece of work. You know what that is—to put the most effective fighting force possible in the field to defeat our enemies, in order that our Government and the principles for which it stands may prevail.

The Army of the Lord, of which you are also a member, if baptized, is in like manner organized to do a very definite piece of work. You also know that that work is to defeat the forces of evil—vice in all its forms—corruption and unrighteousness, in order that the Kingdom of God and His righteousness may be established on this earth.

We want you to be an all around-A-1 splendid soldier, and to be that sort you must do *active work* in not only the U. S. Army, but also in God's army. A slacker is just as contemptible in one as in the other.

So much for the introduction. Now for the real reason for writing this, which is to help you take an active part in God's Army and by so doing, become the highest and best type of soldier for Uncle Sam.

The Brotherhood of St. Andrew is an organization of men who have pledged themselves to a life of prayer and service. This organization has placed secretaries in most of the larger camps, whose business is to carry the Brotherhood plan to the enlisted men. There may or may not be such a secretary in your camp. If one is there you will probably find him by inquiring at YMCA headquarters, and you should look him up. His job is chiefly finding good earnest Christian men like yourself, who are willing to do their *full bit*. These men are called "key-men." He can help you—but with or without his help you can follow this plan of active campaign: if you are willing to be an A-1 soldier and act as a *key-man*.

1st—Look about your company and find out quietly and by not asking too many questions—who are the *earnest Christian men*. It does not make any difference what faith they have—Episcopalian, Presbyterian, Methodist, Baptist, Roman Catholic or whatever it may be—provided they are earnest Christians and not slackers in religion.

There are many ways of getting this information without intruding or asking blunt questions. Watch who go to religious services—who read their Bibles—who do not swear—who say their prayers, etc., etc. Be pretty sure of what a man is going to answer you before you ask him.

2d—Having *spotted* your Christians—pick out two or three of the most earnest ones among them and get them to work together with you and when it is most convenient for all of you, meet on the parade ground—in the corner of your barracks—or just after mess—any time when you can be alone for fifteen or twenty minutes—probably you can get a small room in your “Y” hut.

3d—When you come together stand with bowed heads and repeat together the Lord’s Prayer. Then one of you read the following prayer:

Almighty God, realizing that without Thee we are not able to do that which we ought to do, forgive us our sins and help us to live clean, straight lives, placing confidence entirely in Thee. Guide and direct us and show us how we may serve Thee. Use us, Heavenly Father, to win our comrades to Thy Kingdom through Thy dear Son our Lord and Saviour, Jesus Christ—Amen.

This form of prayer is only a suggestion to you. Use any other prayers that may better express what you want to say if you like—but the *important thing* is to *pray each time* you come together for a group meeting.

4th—Discuss the moral and religious condition of your company and determine which of the following vices are practiced by the greater number of men:

- (a) Drunkenness
- (b) Profanity
- (c) Gambling
- (d) Immorality
- (e) Unclean talk

When you have answered this question it will be time to break up the meeting, but before you separate, let each man agree to try and be present at the next Communion, to meet again at a certain time and place within one week, and in the meantime promise each other to do the following things:

1. To pray once each day, asking God to help you find a way to serve Him, and bring some one to His service next time.
2. Think of some plan to lessen the practice of the vice which you have determined was the most common.
3. Attend a celebration of the Holy Communion each week, or if you are prevented by military duties, attend at least one religious service.

The next time you meet you will compare the suggestions each one will make as to the best way to cut out the most common vice. Then decide upon the best plan to fight it.

After you have adopted your plan of attack, then load your guns and go to it and you will win. It may take a little time, and call for some grit and courage, but these are the qualities a good soldier has in abundance.

The ultimate goal which the Army and Navy Department wanted to reach was one group in every unit in the service. With an exceedingly limited staff, of course, this was absolutely out of the question and could not even be in the least approximated. What a splendid showing could have been made and how much greater influence the Protestant Episcopal Church could have contributed



A FEW OF THE GROUPS TOOK THE FORM OF MILITARY CHAPTERS OF THE BROTHERHOOD. Page 108.



THE CAMP CODY BROTHERHOOD GROUPED THEMSELVES IN FRONT OF THE CHURCH AND WERE PHOTOGRAPHED. Page 108.

to the religious life of the camps if there had been an adequate force of laymen to do this work! If is not to be inferred from this that our Clergy—Commissioned and Civilian Chaplains did not do splendid work, because they did. The Brotherhood secretaries reported instances in great number of the indefatigable labors of our Clergy, gloriously done. But there is work for the laymen that Clergy cannot perform—just as there are indispensable services to be rendered by the Clergy that laymen cannot do.

A few of the “personal workers groups” took the form of Military Chapters of the Brotherhood and a special form of charter was issued to them. The plan was not encouraged because in the strenuous days of training where men were so constantly shifted about from one occupation to another, it was next to impossible to continue any kind of formal organization. Only three of these Military Chapters are mentioned as illustrations, and no doubt they exerted a powerful influence on their members. The Bishop of New Mexico installed such a Chapter at Camp Cody. The installation service took place at St. Luke's, in Deming, New Mexico, and included twenty-two members. Here is a quotation from the report of the Brotherhood secretary:—

“How eagerly the men grasped the privilege of reconsecrating themselves to service in the spread of Christ's Kingdom among men is illustrated by the action of one of the new members. This man had been confined to the hospital for some time, but so anxious was he to be one of the charter members of the Chapter that he insisted on being taken to the Church in a wheel chair. After the service the members of the new Camp Cody Brotherhood grouped themselves in front of the Church and were photographed. Already two members of the Chapter are on the way to France.”

Another splendid Chapter was formed at Camp Custer. The Rev. W. J. Lockton, Rector of St. Thomas', Battle Creek, Michigan, where the installation took place, received the candidates and Chaplain William Heilman preached the sermon. This Chapter numbered fourteen men. It is interesting to recall that one member by permission of the captain of his company, and in order that he might be present at the service, paid a comrade to take his place at “fatigue duty.”

Chaplain Cyril B. Harris accomplished very satisfactory results by forming a Military Chapter at Camp Hancock. Let him tell the story himself as he has reported it to the Church War Commission:—

“The formation on the first day of June of this Military Chapter of the Brotherhood of St. Andrew combined nearly all the elements of my work into one organization; it reached into all parts of the work, and bade fair, when I had to leave, to be the chief force in carrying it on.

“The need for such a group had for over a month been more and more clear, for it seemed more than ever obvious that too much was being done for the soldier

and not enough by him, for his welfare. . . . The best thing for a man is to get him interested in what you are doing, so that he will do it himself. . . . So I decided to see if there was anything to be done along this line, and prepared to start with a group like a Brotherhood Chapter, being in doubt as to just what sort of organization or spirit would be most useful.

"In the last week of May, I wrote letters to, or saw, about thirty men whom I knew would want to be in such a group. On Saturday, June 1, fifteen men met in response, and we organized a Military Chapter of the B. S. A. The idea took the form of certain resolutions which contained the purpose to make the Brotherhood count for wholesomeness in living and for a friendly interest in one's comrades for the purpose of bringing them along into a concerted effort within the company which should make it a fit place for Christian men to live in. The company was to be the unit for working, the weekly meetings were more in the nature of normal groups, to give ideas and encouragement to the various local leaders of smaller units. This stage, however, had not been completely reached when I left. We had well-established groups, doing the work in two companies, and they left camp for overseas when I left. I hope that the Brotherhood will send some one who can keep this work going and direct the Chapter along the very useful lines that it undertook. I could tell of many useful things and fine things and beautiful things that the members were doing, but the same sort of things were being done in civil life at home and men did not like to have them told to others. But I can say that this Chapter of the Brotherhood has proven itself to be a most useful and splendid part of our work at Hancock, and I urge on the War Commission the need of close co-operation with the Army and Navy Department of the B. S. A., so that this work can be done better and better in all the camps. A Brotherhood secretary and a Civilian Chaplain should make a good pair for the work, each supplementing the other, but the chief problem of the Brotherhood is men. Since it would be impossible to have more than one Clergyman at a camp, a layman could be used to great advantage to supplement the more specialized work of the Chaplain. Complete harmony of plan between the B. S. A. and the War Commission would result in the placing of well-paired men together, and a minimum of loss from duplication or overlapping.

"It is my firm conviction that the B. S. A. has a distinctive and more than ever important part to play in the religious life of the enlisted men in the camps, particularly as it gets closer into the life of the men themselves, and lends itself to their own management, and gives them a means of expressing that desire to serve, that so many of them feel more keenly in the Army, but have no means of satisfying."

Close touch was kept with all the Brotherhood secretaries in the camps. They reported weekly on printed forms provided for the purpose and also sent

in the names of all Churchmen found, including military address and home Parish where these could be ascertained. How these weekly reports covered the ground may be shown by giving the skeleton report form:—

Report of.....

Approximate number men in camp.....

Number of commissioned Chaplains:

Episcopal.....

Protestant.....

Roman Catholic.....

1. EPISCOPAL CHURCH SERVICES: Day.....Time.....Place.....

Character (Holy Communion—Other services)

Attendance: Last week.....This week.....Increase.....

Name of Officiating Clergymen:

Remarks:

2. How many Key-men at work? How many Personal Workers Groups actually at work?

Added since last report?..... Added since last report?.....

Transferred..... Transferred.....

3. Total number led by you directly or indirectly to Clergy for Baptism.....

Total number led by you directly or indirectly to Clergy for Confirmation.....

Total number to date of camp Baptisms.....of Confirmations.....

Total number to date of men you have reported as considering entering the Sacred Ministry..... Added since last report.....

4. How have you co-operated with the Civilian Chaplain and other religious workers?

5. Report printed matter on hand: Total distribution to date: Wants:

6. What definite work are P. W. Groups doing? Do they hold meetings or services of their own.

7. What definite results have you accomplished during the week?

8. On what particular phase of your work are you concentrating at present?

9. What suggestions have you as to how your work can be made more effective?

What assistance do you need from this office?

10. How often have you visited men in Base Hospital? Guard House?

11. General information (include important religious events of the week).

12. Have you discovered or learned anything of interest to other secretaries?

13. Have you any successful method you can pass on to others? How do you plan your time and work?

14. Have you been hampered or interfered with in your work?

The secretaries also filled out a form which showed the names of Churchmen found, together with the military address, home address and home Parish of these men and whether they were baptized, confirmed or communicants. Transfers of Churchmen, "key-men" and group members were also noted and corrections made in former reports. Names of men who were seriously considering the Sacred Ministry were noted under a separate column.

A multigraphed weekly letter was sent to the secretaries through which medium each secretary was informed of the successful plans of his fellow-workers and other matters tending to increase his efficiency. From these full reports the Central Office was able to form a very comprehensive idea of the work in the camps and its Chief Field Secretary, B. F. Finney, was kept in close touch so that he might direct the activities of the secretaries. The following extract from one

of the weekly reports of the secretaries so fully expresses the universal religious condition which was found in all the camps that it is quoted:—

“I have learned from my contact with the men that not more than one man in a hundred shows genuine spiritual inclinations, but that one man displays such stability of character, such firm establishment in faith, and such adaptability to religious thought and study that it has been worth while to work with him, and many helpful hours have been spent with this almost isolated individual in earnest effort to bring him into the Ministry or in closer contact with the Church. (I am speaking of Episcopalians.) The large majority of our men, even those both baptised and confirmed were most indifferent and extremely ignorant of the usages of our Church, men who had been improperly instructed and really did not know what they were doing and frankly confessed that they had not been to Communion since their Confirmation. Out of something like 800 men ministered to at camp, not more than fifty showed good training, and not more than thirty really loved our services and took advantage of them regularly. The vast majority had queer notions as to what Church membership meant. I labored unceasingly with these men and before they went overseas I had convinced most of them that the Church meant more than mere ‘joining.’

“As to the ministry of the Clergy, I cannot speak too strongly of the devoted service rendered by our Chaplain,. At any hour of the day or night, no matter how severe the storm, when summoned by telephone, he would travel five miles to the hospital to minister to the dying. He was always available and ministered to any one who needed his services regardless of creed. Many, many times he responded to calls from men of other faiths when their own ministers were not available. He administered the Sacrament of Holy Communion several times a week at the hospital; he was prompt to attend to urgent cases as I found them. The men loved him and, regardless of creed, he towered over all the Chaplains in the Camp.

“Our Chaplain was also untiring in his ministrations to men who were afflicted in ‘Mind, Body or Estate,’ especially men found to have fallen from grace since their Confirmation and who I had encountered in my rounds; he made weekly calls upon the men in the Guard House and labored with them, in fact he was the only Chaplain working in that field.”

Illustrating the fraternal spirit which the Brotherhood secretaries were able to evoke in other co-workers the following letter is typical of many which have been received:—

“Just a few minutes ago I met your worker here in our camp. He was leaving for a while, I believe and came in to say goodbye.

"I can't refrain from writing a word to you about him and the work that he did here and I am sure that it will be of interest to you.

"He had a most difficult situation to handle in that his main purpose was to meet the Brotherhood men and do what he could for them. Many's the time I have seen him in the Enlisted Men's Club, sitting quietly in a corner talking to one of his boys. I've did a hard task well and quietly and simply and I feel his influence among the men was great. It is a very easy thing to make a noise and show; but the finest work at our camp, by reason of the nature of the camp, is the personal touch, the final talk and handclasp which bucks up the spirits of the fellows and makes them leave with a smile; and that is the thing he did.

"I may say that I was particularly interested when I met him because the ritual and ideals of the Brotherhood of St. Andrew were of help and inspiration to me in the organization of a group of lads in my own congregation.

"With kind greetings and best wishes for the continued success of your good work."—Rabbi in charge of Jewish Welfare Work.

Is the reader heard asking as he turns these pages—"was this work lasting? Did the men who formed these personal workers groups 'carry on' overseas and in the front line trenches?" This is a very difficult question to answer because it was utterly impossible to keep in touch with the "key-men" and no attempt was made to do it. Sufficient evidence, however, has drifted in to be convincing that many did keep up at least the spirit of the group plan. One story from an outside source came from a casual conversation with a private met quite incidentally on a railroad train. He, not himself a Churchman, told of a group that had organized for personal work in one of the hospitals in France at which he was convalescing. The members had come direct from Camp Crane at Allentown, Pa., and was probably one of the groups started there by Brotherhood Secretary McConnell, who gave his life for the Marines at Paris Island. Another secretary received a letter from one of his group leaders telling of a group meeting under the palm trees in Cuba. Many reports are now coming in from the Brotherhood secretaries as they meet the men who have returned telling how groups had stuck together through it all and had tried to live up to their responsibilities. The following letter is from one of these secretaries who went overseas at the time it was expected to extend the work "over there." He enlisted temporarily with the YMCA on account of his knowledge of the French language. The letter tells its own story:—

"Your letter of 17th inst., duly received. It is a great pleasure to hear from you again and I only regret that great press of business does not permit of my writing you at greater length.

"During the early days of the Argonne Drive I was stationed at Ippecourt in charge of the 'Y' supplies for the Detached Units of the Second Army. We were

trying to serve some twenty Divisions and were all of us working at top pressure, driving all night several nights a week and working all day, but that was all a part of the game. I never worked with men who tried harder to serve.

"There arrived at Ippecourt one rainy Saturday, though it was nearly always raining, a new outfit just from the States who had been hurried right up from their port of debarkation to take their part in the drive after less than a week in France.

"Sunday morning a young fellow from this outfit came over to 'Y' headquarters and said that some of them wanted to have a prayer meeting and would some one from the 'Y' come over and lead it. I told him that I would, and promised him to be over in about an hour.

"I had to walk quite a little distance to where they were camped and when I reached where I thought they were I asked the first man I met where the prayer meeting was going to be held. He replied that I'd guessed it wrong. If I wanted a crap game all right, but there was no prayer meeting in that outfit. I said yes there was and that I thought it was going to be right up on the hill and to come along, which he did, and on the way up I stuck my head in the door of every barracks I passed and invited every one to join us.

"We found a little group gathered in an old barn partly demolished where they were sleeping together with three or four cows and a horse. I told them that I was particularly glad to be with such a prayer group because though attached to the 'Y,' I was a secretary of the Brotherhood of St. Andrew and had organized several groups in the States to hold just such meetings. This brought out the information that they had trained at the Presidio, had been organized by the Brotherhood secretary and had been meeting regularly ever since both at camp and on the transport and seemed delighted that this their first meeting in France should be led by another Brotherhood of St. Andrew secretary. None of the men I met were Churchmen, their leader, whose name I do not now recall, was a Lutheran, but all were full of the Brotherhood idea, expressed themselves as determined to continue their group meetings until they all got home again, if they got home and none could say too much for that Brotherhood secretary out West.

"These are all the details I can remember. I am sorry they are not more complete, but that group of boys at prayer on the eve of battle was worth all the effort the Brotherhood has put forth even if they were not one of many other such groups, which they undoubtedly were."

The best testimony as to the efficiency of the group method is to say that if the work was to be done again, the leaders of the Army and Navy Department are agreed that the same general plan would be followed. As has been mentioned before—there are easier ways and methods which produce more conspicuous

results but when Our Blessed Lord started His work, which He told us to continue, He organized the little group of twelve through whom, ultimately, the whole world will be won for His Kingdom. Possibly some indication of the results accomplished may be measured by noting the fact, which has been mentioned in a previous chapter, that the Brotherhood secretaries were responsible for leading 326 men to Baptism and 787 men to Confirmation. They were also able to find 174 men who were desirous of becoming candidates for Holy Orders.

The Brotherhood secretaries were heartened by a bit of popular rhyme which was sent out with one of the weekly letters, the last verse of which runs:

“There are thousands to tell you it can’t be done,
There are thousands to prophesy failure;
There are thousands to enumerate, one by one
The dangers that wait to assail you;
But just buckle in with a bit of a grin,
Then take off your coat and go to it;
Just start in to sing as you tackle the thing
That ‘cannot be done,’ and you’ll do it!”

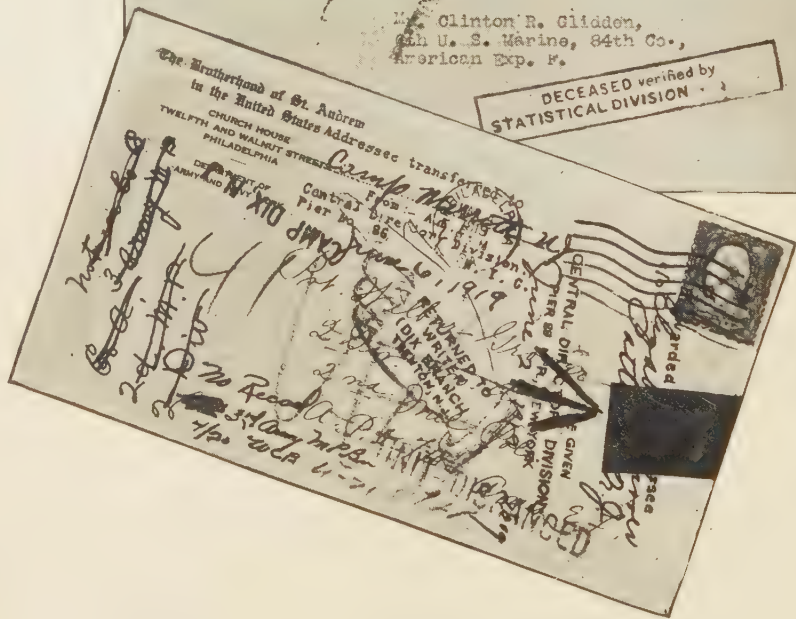
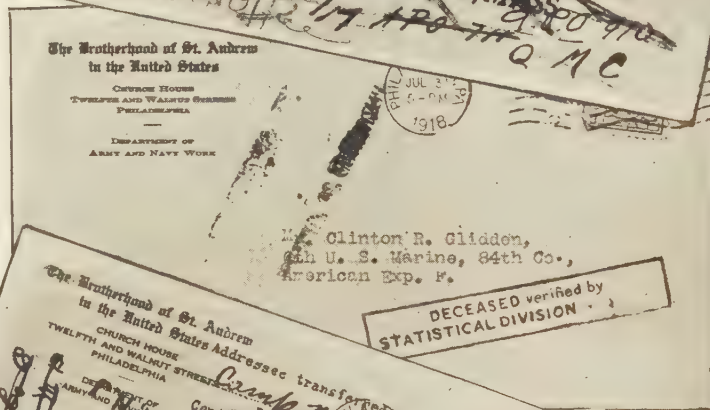
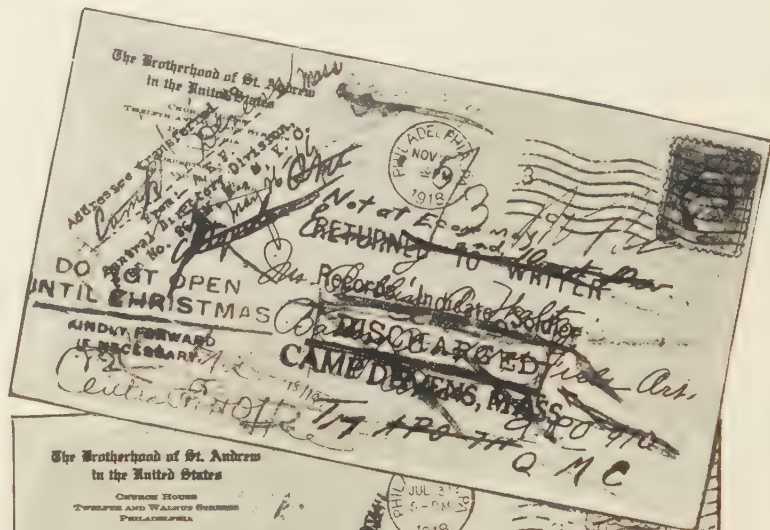
It was in that spirit and with a prayer on their lips that these laymen were able to make their influence count for The Master although they numbered only one in one hundred thousand.

GREAT HONOR ROLL AND CORRESPONDENCE

The Part the Written Word Played—"The Greatest War Correspondence School in History"—Admiral Sims Writes—The Letters the Men Wrote—The Great Honor Roll—Gathering the Names—The Enlisted Men's Questionnaire.

WHEN the peace question has been settled and forgotten; when first-hand accounts of the things that happened "over there" have grown old in the telling; when the men in khaki who fought in the war will be looked upon very much as the G. A. R. is looked upon now; when all this has taken place in the trend of time, there will still be the ever poignant letter, that bridges time and space and brings forgotten realities into the living present. Whatever kind of war the struggle of the past five years may have been, it surely was a letter writing war. These little messengers of good news and bad, of glad tidings and sorrowful, went back and forth during the war years by the millions. Everything written about this war, from now until the end of time, in its bulk will not be "a drop in the bucket" when compared to the story of the war the men themselves wrote home.

This letter writing began in the training camp days. The moment the new recruit reached camp and was mustered into the service, his next job was to make a bee-line for writing material and let the folks at home know that he was a full-fledged soldier. "I am now in the service of my country," is the way the larger per cent of those first letters home began. The recruit did not need any one to urge him to put himself on record. And all through the months that followed he gave the censor plenty to do. The fact that he must omit the names of places, of military units and other information which those in command might deem as possibly giving aid and comfort to the enemy, did not deter him one bit. If he could not write of all the things he saw, he could certainly write of most of the things he thought about and he had a vivid imagination—an imagination so fertile that neither pencil, nor pen nor typewriter could begin to cope with it. "I'm sorry I can't write any more at this time," was an ending that grew to be as common as the aforementioned beginning. "Mail time" was one of the most important hours of the twenty-four, if not the most important, from that day the "rooky" first climbed into O. D.'s and pulled his chin in and shoved his chest out. It brought more joy than any other event of the day in the weeks and months that followed and because joy goes hand in hand with sorrow it brought more regrets.



IN THE RAPID CHANGING MANY LETTERS STRAYED. Page 117.

Mail bags by the thousand went to the bottom of the sea. And in the rapid changing about of units and ranks, many thousands of letters strayed until time and the changing of addresses on the envelopes put them into the utterly hopeless class. Somewhere there must be a monument reaching almost to the sky, made of letters that were sent but are still patiently hoping to find a haven of rest.

Yet the work of those who handled the mail was nothing short of marvelous. For every letter that went astray, thousands sped unerringly to the goal. And it was because of this ability of the postage stamp "to stick to one thing 'til it gets thar!" according to Josh Billings, that early led the Army and Navy Department of the Brotherhood to adopt a correspondence program which an imaginative publicity man has dubbed "The Greatest War Correspondence School in History." Be that as it may.

One of the first steps taken by the Army and Navy Department was to request from Bishops, Priests and laymen throughout the Church, the names of Churchmen who had entered the service. This was not merely to have a record of the men. If the man's correct address did not come with his name, steps were taken at once to get that address. And when the name and address were at hand, the Brotherhood wrote the man a friendly letter, outlining briefly, the program it was preparing to carry through and offering him any service in its power to perform. It extended to him the greeting and love of the Church, not only to show him the vital interest the Church had in him, but also to show him there was in the Church, that vital element, which would mean so much to him in the days that lay directly ahead.

The extent of this correspondence grew so rapidly that it was impossible to send a personally written letter to each man in the service as his name was sent in, so the first letter was a general greeting which went to all men. As their answers came back these were handled individually, everything possible being done to show the man that the Church and the Brotherhood were interested in him and were ready to prove that interest.

The first letter went out over the signature of George H. Randall, Executive Secretary of the Brotherhood. This was done for two reasons, one because the Army and Navy Department was the outgrowth of the Brotherhood and the other because the Brotherhood was known throughout the Church, and the Army and Navy Department was newly organized.

"Your name has been given us as a member of the Church now in the service of your country," said the first letter. "No one can fail to be proud of the splendid way in which the members of the Church and of the Brotherhood of St. Andrew have responded to their country's call.

"We wish to keep in touch with you so far as we can do so. We are aware of your limited leisure time; but if occasionally you could send us a line, even though it be only a postal card, it will be deeply appreciated.

"You may be interested in *St. Andrew's Cross*, a copy of which I am sending you under separate cover. If you wish to have this continued month by month without expense to you, we shall be glad to put you on our mailing list. Please tell me if you desire this. If there is anything else in the way of literature that I can send you and you will name it, I shall endeavor to have you supplied. Our thoughts are constantly with the men of the Army and Navy and we wish to make our work for them as useful as possible.

"I direct your attention to the back cover of *St. Andrew's Cross*, which will show you the organization of our Army and Navy Department. You will find there not only the Officers, and the Army and Navy Council, but a long list of Field and Camp Secretaries who have left their business occupations and are giving their time, some of them without salary, to this important work of the Brotherhood. We hope you will meet some of these splendid leaders from time to time.

"I do not need to remind you of the great hope of our Church that every man in the National service will remain steadfast in his loyalty to his Church and that he will form, while in the service, all the contacts possible, not only with his own Church but with the Commissioned Chaplain,¹ if there be one, and with the useful agencies provided by the Young Men's Christian Association. How wonderful will be the experience if our men can return to their homes when their duty has been fulfilled, not only stronger in patriotism and physique, but also in moral and spiritual fiber."

Such was the first letter that went out to our men wherever they might be in the service. And the answers came back from all corners of the earth. There were letters from the home camps, of course, all the way from Camp Devens, Massachusetts, to Camp Lewis, Washington, and back again. There were letters from France, from the British Isles, from Italy, from Mesopotamia and the Near East; from Archangel, from Vladivostok and the Far East. Letters came from the West Indies, Cuba, San Domingo, Canal Zone and from the Islands of the Pacific. That first letter of the Brotherhood's well nigh encircled the globe before it was done and the answers came flocking back.

In all the answers that came back there were very, very few words of criticism. Most of them expressed the deepest appreciation of the Brotherhood's and the Church's interest in them. There was one letter from a captain who stated that if the letter had truly expressed the Church's sentiment in a personal letter, instead of being a "form" letter, much good would have been done; but as a "form" letter, it was wasted energy. And this was the only letter of the thousands that came back which even hinted at such an idea.

Admiral Sims, busy co-operating with the British Navy in the task of combating the submarine and convoying the doughboys to France, received the Brother-

¹ There were no Civilian Chaplains when this letter was written.

hood's first letter at his British Isles headquarters. He promptly sent the following reply:

"I beg to acknowledge receipt of your letter of February 15th, just received, enclosing a copy of the magazine, *St. Andrew's Cross*, for which I thank you. I should be obliged to you if you could put me on the mailing list for this publication.

"There is nothing else in the way of literature that we need over here, as we have been abundantly supplied from other sources.

"I should like to be able to write you a line occasionally and it may be possible that I can find the time to do so. You will, however, understand that I have many demands of this kind and that I am normally too much occupied to give them the required attention."

From a man in the Base Hospital at Camp Hancock, a few days later, came a letter saying: "You cannot imagine how fine it makes a fellow feel, especially one who is more than 1,300 miles from home, to know that some one who is a stranger to him is interested in him through the Church. We at the Base Hospital have every opportunity to neglect religion and sometimes it seems as though war and religion did not go together. While the YMCA have a great many services, they are far from what we of the Church are accustomed to."

There was a letter among the early ones from France, which said: "Your letter was the first actually individual touch I have felt from the efforts of our great Church in her war work; and, on that account, you can imagine how good it made me feel, because a fellow needs a God and a Church in the army like no other place in the world. And I, being always used to a life closely connected with the Church, surely missed its many great helps."

By no means were the letters the men in the service wrote just haphazard notes of thanks. Many of them were thinking seriously of the things before them and of the need for the Church to be with them in the task. It was along this line that a man wrote from one of the ports of embarkation:

"Nothing could have pleased me more than to be so thoughtfully remembered by the Church and the Brotherhood of St. Andrew. I am not only interested in the work of our Church in this war, but also deeply concerned as to its future welfare. As an enlisted man I have had great opportunity to observe many things, even in the comparatively comfortable life in camp in this country. But when we come to face greater difficulties abroad, there is apt to be still more thought on many of the great questions we are facing today. I am of the firm belief that there are great religious principles underlying this world war, principles which concern the life of each and every one of us, no matter of what belief. And that is why I am more than pleased to see our Church taking an active part. It

is only by our leaders entering the service that they can realize what men are facing and know how to teach them when they once return from the horrors of war. I was greatly pleased to find an Episcopal minister enlisted as a YMCA secretary in one of the camps. So many of our Clergy need to get the broadening influence of war. After the war is over, that part of the world which is left will take life more seriously, and realize that religion consists, not in mere form, but in deep thinking on the ultimate end and aim of this world."

Letters of this type could be reproduced by the score. There was a remarkable freedom shown in the writings of men in the service. Their minds had free run on the things they were thinking about, and their letters did not mince matters. They wrote what they thought, and many who had not even considered social problems and religious problems, wrote page after page telling of the things they considered wrong in the world and of the things that had to be put right to make it "a fit place in which to live."

Also they wrote a good bit of the history of the war. Many of the men who corresponded with the Army and Navy Department wrote their first letter from training camp. Then in the letters which followed could be traced their experiences in the field, both in this country and in France. They wrote of the customs of the French people, customs that were new and strange to them. They wrote of going into action. But most of all they wrote of religion and of God. In most of the correspondence, religion is one of the major points. One soldier writes: "I have only had one regret throughout the entire trip and that was not being able to attend services of my own Church. I attended Church here on Christmas Eve, but, of course, I do not understand their services." Here is the picture of a young man in a strange land, going to a strange Church, to hear a service in a language he does not understand. And going for the one purpose, to be nearer his Master. Then another one writes: "I sincerely hope your great work for the boys can be carried on, and it will be glorious upon completion of this war to know that the steadfast faith in the Church and Christ has been strengthened. I have seen times when being nearer to death brought us nearer to Christ. Before going into action on the Somme we had a celebration of the Holy Communion in the field, the morning before we moved off. The sight would not have made you pity these boys, but admire them. A man can pray more earnestly and can give thanks when he comes through action, knowing Who has been his Shield."

This is the letter of a young man, not alone among thousands, but one with thousands, who were thinking the same thing despite the roughness which may have characterized their daily lives. Where in the past decade, or score of decades for the matter, can be found among young men, the glorious spirit which characterized our men in this war? Much has been said concerning the failure of the Church. Yet here are young men in their late teens and early twenties, by the

thousands, bearing witness for the Church, that heretofore in their lives, they may have neglected. Rather, was the Church proving itself. Theirs was a rough life and they lived it, many of them, in rough fashion. But in the quieter moments, when each man was a kingdom to himself, they put their innermost thoughts into their prayers and into their letters home.

In line with this, here follow several excerpts from letters written by soldiers in France, not studiously picked over, but taken at random from the Brotherhood files:

"We are drilling as if we were still at old Camp Dix, and in the evenings I almost feel I can go over to St. George's Parish House."

"I want to thank all the dear people at home for their prayers, which from the beginning have helped more than human strength to achieve the great victory which is ours."

"That God lives and ever takes care of us was made manifest to me over and over again in places I know that only by the grace of God were we allowed to take and hold."

"Those who have been fortunate enough to go through it have seen God's hand guiding them and have reconsecrated themselves to His work."

"I intend to attend Holy Communion service next Sunday if I can possibly get away from the ship for a few hours. I am in touch with my Pastor at home."

"I'll be happy to get back to our old Church again to worship, and let me tell you, I'm going to get in and do my share too."

"I will never again enter a Church where the eucharistic lights are burning, without calling to my mind that not only by His coming, death and ascension did Our Saviour bring Light to the world, but that also that same Light was carried into the camps and cantonments, and even to the battle front as the only hope of life everlasting."

"When I was home, my girl used to ask me to go to Church, and I would talk her out of it, but I'm telling you right now, when I get home again I am going to ask her to go to Church every Sunday evening, and if she does not care to go, I reckon I know the way, and I'll be there every Sunday."

"It was a watch service and lasted about two hours, ending a little after midnight. There were some 200 soldiers present. The following Sunday there were forty soldiers who received Communion."

"If there is anything I can do for the Church of Jesus Christ when I get home, they can sure count me in."

What answer do these men give to the "failure of the Church?"

Without detracting one iota from the splendid work of the Chaplains, Brotherhood secretaries and other Christian workers in the camps, it might be said that some of the finest examples of Christian work, done during the war, were done by men whose connection with the Brotherhood was solely through correspondence. There is the story of one courageous young man in the Navy which reads like a romance.

When he first came in touch with the Brotherhood he was at the Naval Training Station at Pelham Bay. And from that time his letters came so thick and fast that a special folder was set aside in the files to accommodate them. His first experience was in going to France on a Navy tug. Trips to France were far from pleasant experiences in those early days in the war and a trip on the Atlantic in a two-by-four tugboat,—none too seaworthy in the best of weather and in river and harbor work, the sister ship of a tug that foundered,—was one of the last things to be desired in the way of an ocean voyage. But the tug had to go across and it had to have dependable men to man it, particularly because part of the crew was made up of men who had broken rules and were assigned for the trip as punishment. These were typically “hard boiled” and it was as companion to these that our young friend went. Also it was just before Christmas. The first thing that occurred to him was that the men would have nothing to mark Christmas from any other day in the year. The trip looked gloomy enough, but with Christmas as a day as gloomy as the others, it looked worse. So there came a letter to the Brotherhood requesting that some “Christmas extras” such as candies, cakes, etc., be supplied for the mess. The response was a gift from all those around the Brotherhood office and Dr. Floyd Tomkins, which assured the very necessary “extras.” They came almost as a blessing, according to reports that were learned afterwards.

The tug was not destined to reach France without trouble. There was no need for German submarines to put her out of commission. The old Atlantic slapped and battered that toy ship around until the members of the crew were glad, and thanked their lucky stars, to be able to find their way into Bermuda after the tug had been ten days out and was leaking badly. That was on Christmas Eve.

Not a member of the crew had had a night's rest during those ten days. They had been battered about, bruised and wet to the skin, unable to cook food, and eating what cold canned food they could get. Every hour had been looked upon as their last and every hour brought them closer to madness. Then on Christmas Eve they sighted the Bermuda Light and slipped into the harbor to spend Christmas resting; and made happy because through the thoughtfulness of their companion, despite all they had been through, and despite strange surroundings, they had been remembered by those in the home country, and, small as they were, had real Christmas joys.

The letters from the boy who had thought of Christmas on that tug continued to come. Cheerful letters they were. In fact they made the early days at the Brotherhood office seem worth while. The wonderful spirit and Christian manhood shown by this boy, who was virtually alone, although plentifully surrounded by companions, was nothing short of inspirational.

Leaving Bermuda he went to the Azores and was transferred to an American seaport. He wrote from there that the Parish Church was half awake and the Brotherhood work absolutely dead. On his own volition he proceeded to wake up that Parish Church and also to reorganize the Brotherhood. He succeeded in doing both. He interested women of the Parish in caring for the men in the sick bay, as the Navy hospitals are called, in bringing them flowers and good things to eat. He encouraged the men to go to Church. He was instrumental in having the men come to Church for Baptism and later for Confirmation.

He is working today along the same lines.

Here is just one example of the real work accomplished by the "key-men," as they were called, of the Brotherhood. They were men in the service who were willing to stand for clean speech and clean living. Men whose slogan was "Get your brother." And it was through a letter that many of these men became known to the Army and Navy Department and volunteered their services in His Name. If there was need to question the wisdom of the Brotherhood's correspondence program, or to measure the results by the efforts expended, an answer would be found, and an adequate answer, in the results obtained by this one Brotherhood correspondence "key-man." And there were hundreds of these "key-men." Each man who answered the first Brotherhood letter was looked upon as a prospective "key-man" and was written to in that light. A typical letter following up the first letter was as follows:

"Your letter of the 24th inst. to Mr. George H. Randall has been referred to this Department, and we write immediately to assure you that we shall look forward to the receipt of further communications from you, giving us, as your time permits, some details regarding your work and plans.

"We are glad to put your name on the mailing list to receive *St. Andrew's Cross* regularly, and will have same sent as you request.

"We are especially desirous of picking out 'key-men' among the enlisted Churchmen. Strong, active, earnest Churchmen who will carry their Christian principles with them wherever they go in the service, applying them directly to their lives, aiming to keep themselves clean and fine and pure in the face of the temptations which are bound to come to the men in the camps and aboard the ships. We know you are bound to exert some influence for good upon those about you, if you will. We would suggest that you gather about you a group of as many

earnest Christian men as possible, who will stand out with you for living a clean Christian life.

"After organizing this group you may take up various phases of wrongful living which you see depicted in the lives of your comrades, endeavoring in every possible way to bring about better conditions. Of course this should not be done in a sanctimonious attitude, but in a way that will command the respect of the men.

"Let us know from time to time how you are getting along and any difficulties that you may encounter. You may count on us for help and support.

"Praying God's blessing on your work and with warmest personal regards,—"

This letter is given as a typical one. Each letter of this type was written to express to the individual soldier or sailor correspondent the plan the Army and Navy Department was fostering. The approach to each man was different. The man in question, to whom the above letter was written became one of the strongest "key-men." The old adage on the "proof of the pudding" showed its worth in the number of "key-men" obtained in this manner. The work of these "key-men" was similar to that of the "key-men" organized by the Brotherhood secretaries in the camps which is given fully under the "personal workers group" method outlined in the preceding chapters.

Short excerpts from letters written to the Brotherhood have shown the religious trend in the men's minds. There is something wistful, the expression of a half-stifled longing, in nearly all the letters which came. And writing of these is not nearly so interesting as reading the letters, so a number in part or in toto are given, showing, in general, the tone and contents of the men's side of the Brotherhood's correspondence.

"I shall never forget our first Sunday in camp in France. We were living in a small French village, quite a distance from any large city, and, of course, the spiritual attitude, especially among a company of soldiers (outside of one's own personal devotion) without proper leadership was what might or could have been expected.

"However, the first Sunday our Commanding Officer informed us the YMCA officials were coming *via* auto in the morning for service with us. At 10 o'clock the entire company (260 men) were assembled by the roadside under the shade of the beautiful French poplars, while the YMCA leaders, with the hymnals and a *tiny* organ, opened the service. Oh! how we all sang the old hymns. If one could have but revealed the message of each fellow's heart that morning, it would have been one of great faith, love and devotion to our Lord and Master.

"Continuing each Sunday thereafter, the YMCA made possible our Sunday devotional services, while sprinkled now and then was an entertainment, well boosted with aplenty of good eats."—A. E. F., France.

"My section was among the first to leave America, and we are attached to the French Army. I've been to Church twice since leaving the States, but as we are always in the zone of advance, and Fritz has made it a point to destroy Churches, I'm lucky to have been there at all.

"The Americans are proving themselves all the folks at home hope them to be, and I'm sure there couldn't be a cleaner body of men anywhere in the world. We move about a great deal, and I've talked to a great army of them. Their spirits are high and they are living clean lives."—A. E. F., France.

"Sometime ago a lieutenant and I laid plans for a Chapter over here, but we have been stationed at different places and the Chapter has been dropped for the present. Both being members of Brotherhood afforded the foundation of a friendship such as comes few times in life. Any organization that can do such things is wonderful. I'm very glad I satisfied my curiosity as a youngster some years ago to find out what the Brotherhood was."—A. E. F., France.

"Last Sunday a friend and I visited a little village several miles away from the main traveled roads. There is a very beautiful little church there. A part of it is Romanesque, part clearly early Renaissance. We attended service and, although the inside was cold and damp, we did not think of this until we got out into the sunshine again.

"The service was, of course, all in French and very beautiful. The singing thrilled us. There was a wonderful tone of thankfulness and peace at last in the voices; no boastful cry of victory, just glad, glad thanksgiving. And the church is beautiful; wonderful deep tracery and carved saints and angels, done perhaps six hundred years ago. There is a date somewhere around 1358. The windows are beyond my power to describe and so were the faces of the women. There were very few men. Just fleeting glimpses of faces, ornamentation, windows and carved statuary, the service responses, music. Our professor in English at college had a very good descriptive phrase, flow of impressions, I think it was, so with me, a steady flow of conscious, half-conscious impressions, some of which are indelible.

"The faces of those women as they sang—I shall never forget them. Such a deep, warm, thankful feeling, and most of them wore mourning of some kind. If I stay here long I shall certainly visit that little hamlet again.

"We saw there a half-timbered house, the only one of its kind in this part of the country. The historical society has put a date on it showing it was here nearly six hundred years ago. It is a huge affair with a wonderful old well and stone work close by. Also there is a hospice in very fair preservation, which formerly housed a chapter of the Knights Hospitallers or Templars, I forget which.

"We visited the barber shop. We always do in our rambles. It is there one gets the local color, the gossip (we have some French). The barber was a young

man in horizon blue. He wore his *kepi*, but his heavy, heavy shoes were hung on the wall with his battered helmet. On his feet were soft, felt-soled slippers. He was so joyous, also very vigorous with his brush and very gentle with his razor. His wife came in with their little girl and looked at him. And looked and looked and didn't talk in words. But her face said, 'He's home, I won't have to say good-bye any more. He's home to stay. I've got him back home.' And she would hold the little girl up and straighten her hair and tell her to 'see papa.' Never shall I forget it."—A. E. F., France.

"I was shipped to Canada and arrived at Halifax just two weeks before the disaster. It was a very sad and pitiful sight, and I saw and helped those poor bleeding and homeless creatures. It made me think of that chain of poor Belgians wending their way toward France.

"I worked in the morgue there for three weeks, and during that time I saw and experienced much. What impressed me most was the way those poor and stricken people bore their Cross.

"It both thrilled and inspired me. It felt good to be living at such a time, for there was so much to be done. Even now, when I look back and think of that cruel day, I can't help but thank God for my safety and the lesson it taught me. I stayed in Canada until the boat came to take us overseas.

"We sailed on the 27th of February along with a convoy of many ships, one whose name will always bring a thought of sadness, the *Tuscania*. How well I remember her our first day out in the stream, and the splendid sight it was to see those fine fellows exchanging our hearty greetings as they passed us by. Throughout the voyage we felt the sense of comradeship in their presence. Little did we think that at the end of our rough and tedious voyage we would lose so many of our dear American boys. This calamity, like Halifax, was a second tragedy, and as we lost sight of her on that fateful night, many a prayer was uttered from the hearts of our own fellows for those poor boys."—A. E. F., England.

"I wish I could tell you in words, which poorly express my feeling, how brave our boys are in battle and how gentle and patient in suffering and calm in the hour of death. Our little cemetery on the hillside is growing fast. We have a military funeral in every case and a solemn service attended with the roar of distant guns—Germans and Americans rest side by side. There is no hatred here for the wounded and dead enemy."—A. E. F., France.

"For the purpose of aiding the Chaplain in his social, recreational and religious work among the patients and personnel, a Chapter of the Brotherhood of St. Andrew has been organized in the hospital, in many respects unique, both in aim and make-up, although completely in harmony with the two great principles of the organization—Prayer and Service.

"The Brotherhood meets with the Chaplain every Thursday evening at seven o'clock. It will be the especial work of the Brotherhood to put the Chaplain in touch with patients throughout the hospital who are in need of having anything done for them, or who just want to see a Minister. Not only will the Chaplain be at their service, but he will also procure, if desired, a Minister of the patient's own faith, or denomination.

"The Brotherhood is also deeply interested in increasing the attendance at the services held, and will try to make the hours better known throughout the hospital.

"In the near future, the Brotherhood hopes to hold the first of a series of monthly meetings, open to all of the personnel, at which there will be a short address by some visitor, and music and refreshments."—A. E. F., France.

"I've met one chap since I've been here who says he was confirmed in the Episcopal Church at the age of fourteen, and that he doesn't know whether or not he is a member of the Church, as he didn't know his own mind then. What'll I do with him? I asked him what Church or sect he thought he belonged to. He said he didn't know. I told him he had better hurry up and find out, as he looked just the same as any of the rest of us to the Huns."—A. E. F., France.

"Regarding the Brotherhood letter, I am only too glad to be able to write to some one back home or near home, as it cheers me up. I am glad to say that I found an Episcopal Church about two miles away the very next day after I landed here in camp and I was able to receive Communion the first Sunday morning. I am well contented when I can go to God's house and think and pray and receive the Holy Communion. I am only too proud to have been able to enlist in the Regular Army and fight to protect my home and Church and would gladly give my life for them. I have not done any fighting yet, but will soon see the battle front."—Camp MacArthur, Texas.

"I was glad to find that the Brotherhood of St. Andrew is interested in the boys in the service and think yours is a very good plan. I think if a fellow had any thought of straying from the straight path all he need do is to stop and think of the Church. I have tried to make it a point to go to some Church when I could. In one place the only Church was a Roman Catholic, but I went just the same."—Camp Stanley, Texas.

"I am indeed very proud to have been able to answer my country's call and doubly proud because I belong to the American Army and to the American Church. I received a copy of *St. Andrew's Cross* and find the editorials very interesting. I have read over the names of the various secretaries and the camps in which they are situated, but find none in Chicamauga Park. I hope we may soon have a Brotherhood secretary here. The YMCA is doing a wonderful work in the camps.

It keeps the boys from getting homesick, but best of all it keeps a great number from dissipation. I believe it has been one of the greatest factors in keeping the Army clean."—Camp Forrest, Ga.

"My brother, who is in the American Volunteer Ambulance Corps in Italy, is a member of the Brotherhood of St. Andrew, so in that way I used occasionally to get a look at your magazine, *St. Andrew's Cross*. I will admit I don't go to Church in camp very often; but I get to town once in a while and then I go to the Episcopal Church. I thank you for the interest the Brotherhood is taking in me."—Fort Sill, Okla.

"Our Fort is garrisoned to the extent of 205 men, which is a comparatively small complement. We have an extraordinary YMCA Secretary, who is a thorough Christian and a scholar and is doing an excellent work here. The enrollment of the Bible class is eighty-five men. Every effort possible to bring out the best in our men is being made and the manner in which they respond is truly gratifying."—Fort Mott, N. J.

"Acknowledging the receipt of a copy of *St. Andrew's Cross* and of your good letter, it is good to feel that those at home appreciate us. In this regard our Church's approval is next after that of our families in value to us. I trust, as you say, that the men may return home spiritually and morally stronger than when they left. I am older than most and have been much in camp, so I know what to expect and how to encounter it. I realize exactly what so many young fellows away from home for the first time in their lives must face. I trust that some word or deed of mine will give one of these courage; that will fulfill my greatest desire and it will really be worth while."—Camp Kearny, Linda Vista, Cal.

"I am a member of the Church and am very glad to keep in touch with it through the Brotherhood. I am glad to have volunteered my services to my Government and hope soon to go to France to fight for the world's safety; and I pray every night that God will give me strength to keep from the temptation that comes to the boys on the other side. I am sure He will. I hope you will send me another copy of the *St. Andrew's Cross*, as I liked the magazine very much. I don't know what we would do without the YMCA who are doing a great deal for the men. We also have a fine Chaplain."—Boston, Mass.

"I am deeply interested in the magazine you sent me, *St. Andrew's Cross*, and I will be glad to receive the same right along. It is quite a treat to read such an interesting book after working and drilling eight hours each day, and I do hope you will send a copy each month."—Camp Wadsworth, Spartanburg, S. C.

"In one way I am thankful for this war, it has brought me in closer communion with my Church and my God. I realize now how negligent I was in my worship and in not doing those things which I ought to have done. I feel peacefully happy

with my Creator, for living or dying, I am His. If there is anything I can do by word or act to assist you or your society, command me. I am willing to confess that this war has made me a better, bigger and happier Christian.”—Camp Grant, Ill.

“I have no fear of the outcome of the war. Our cause is noble and just and we will win. It will not be a play war; many thousands of lives will be given before the struggle is won. I feel that God’s invisible hand is back of it all and for that reason I have no fear of personal consequence.”—Camp Hancock, Ga.

“I am glad to know that the Church and Brotherhood are taking such active interest in us boys at the various camps. However, I really am not surprised, for our Church is always to the fore-front when it comes to doing real, honest, lasting work, particularly when the character of the work is national in scope. The Brotherhood secretary here kindly presented me with a copy of our special Prayer Book for soldiers and sailors, (Editor’s note: Bishop White Prayer Book) which I greatly appreciate and which was just what I needed.”—Camp Logan, Houston, Mass.

“To know that there are friends ‘back there’ who are ever ready and willing to help make the work in Camp so much more pleasant, and your letter reminds me that it is my duty not only to withstand the foes in battle, but also to resist those within the citadel of our own being.”—Camp McClellan, Ala.

“The letter and the magazine which the Brotherhood mailed me were more than gratefully received. I enjoyed them both, perhaps unusually so because they were sent by a member of the Church. You know that an enlisted man has very little time to devote to his personal comforts, mentally as well as physically. However, during my spare time I read every article in *St. Andrew’s Cross* and gained a wonderful amount of help from the experience and advice of others. Nothing would please me more than to have a copy of that magazine in the hospital ward where I am detailed. I think that such a paper sent to a few of the sick bays on our larger ships would reach infinitely more of the enlisted personnel than a few under special post.”—U. S. S. Montana.

“What you say in your letter concerning our spiritual life is of especial importance to us all; and I have the determination to make these months of service count both morally and spiritually myself and possibly be of some help to the other fellow.”—Camp Wadsworth, S. C.

“It is surprising how many boys have taken to going to Church in Camp, and it is doing them a lot of good. I know that it is doing much for me.”—Camp Devens, Mass.

“The Brotherhood, also the Church War Commission, have my commendation for their good work at Camp Hancock; and you can depend on me to live

up to my loyalty to the Church and if I can be of any help to you in any way, let me know."—Camp Hancock, Ga.

"We are showing Christianity and brotherly love in our tent, as we share all our worldly possessions equally, regardless of race or nationality, creed or color. When one is ill or in need, sorrow or trouble, we give ourselves up to the one in trouble."—Camp Wadsworth, S. C.

"I was pleased to get in touch with the Brotherhood and to know that such an organization would continue my connection with my Church while in the service."—New York City.

"This war is doing a great deal of good in changing men's morals and ideas of democracy. I have a man in mind who came to Camp with the idea that no one was any good who had not a college education and plenty of money. He is now sleeping in the same tent with one who was a chore-man and I think he has more respect and feeling for that fellow than for any of his own kind, as he used to express it. I was amused to see him take this man to the movies one night. The spirit among the men is really splendid and we will win out, even if it takes the last lives of every one of us."—Spartanburg, S. C.

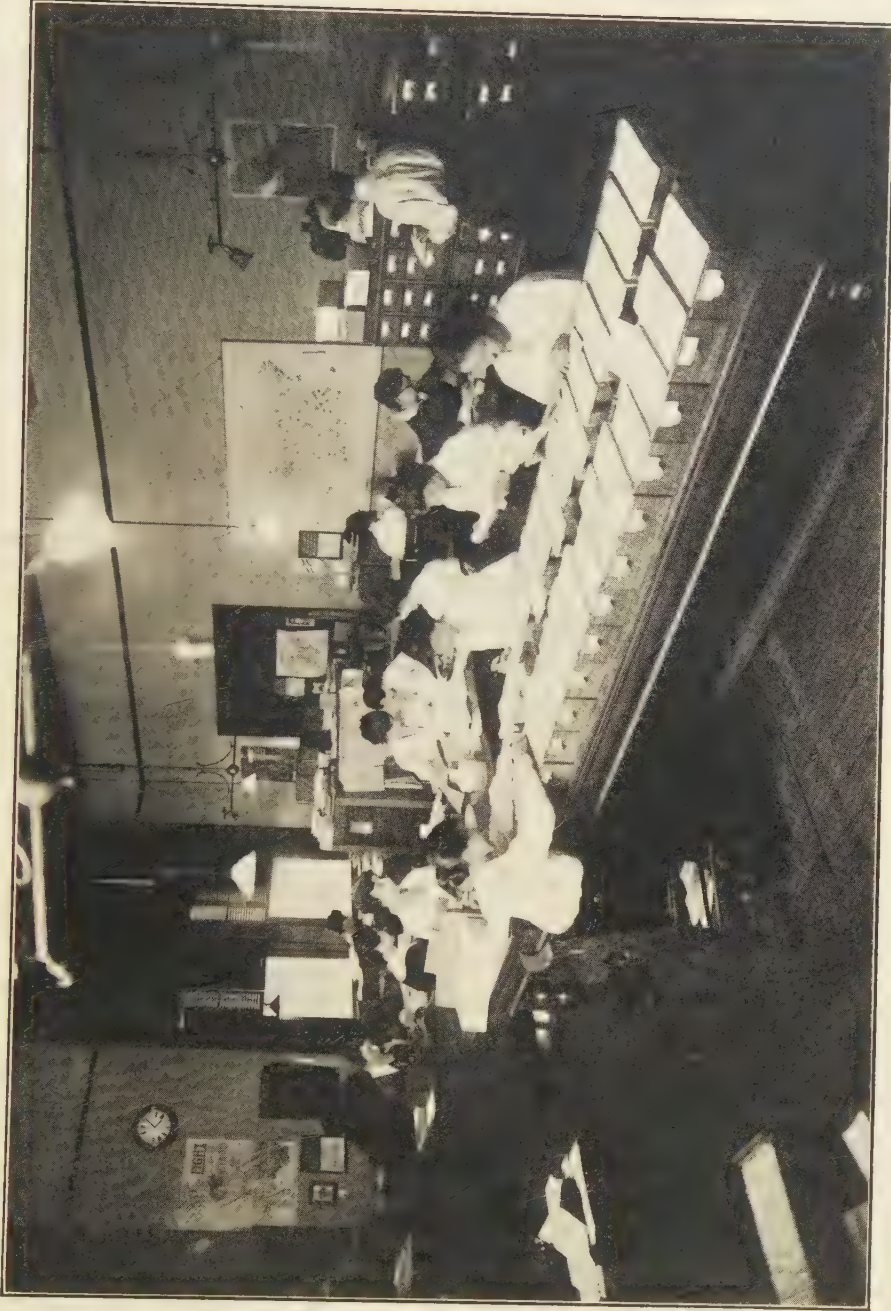
"It certainly does appeal to a fellow the way in which the American people are trying to make things more comfortable for the boys in uniform. The YMCA is a wonderful organization and one feels at home there. Then the Red Cross and so many other organizations are doing their bit for us. A fellow feels proud in knowing that he is fighting for such a grand country and for a cause we all know is righteous and just."—Fort Perry, N. Y.

REGISTRATION

It was in developing correspondence with the men in the service and in getting the names of these men from their home Parishes and other sources that the registration department was built up.

So rapidly did this department develop during the early days of the war and especially did the Brotherhood's records of the names of men in the service outstrip similar work by other agencies of the Church, that the Executive Committee of the Church War Commission turned over to the Army and Navy Department the task of compiling the great Honor Roll of the Church. The department never would have been able to do this were it not for the co-operation it has received from Bishops, Priests and laymen, from the individual Dioceses and Parishes, as well as from its own secretaries in the camps, and from men in the service who have sent in the names of many comrades who are Churchmen.

"Man hath no part in all this glorious work,"—the registration department of the busy Central Office of the Brotherhood being in charge of young women, who



MAN HATH NO PART IN ALL THIS GLORIOUS WORK. Page 130.

have gathered these names together as they came in, indexed and cross indexed them until there are now ready for presentation to the General Convention of the Church more than 104,000 names constituting the Service Roll of the Church.

By no means was the work of the registration department merely the compiling of names. The work was looked upon from the personal side throughout. Each name represented a Churchman to whom the Church and the Brotherhood held a sacred duty which could not be discharged by recording the man's name on the Honor Roll and ending there. How letters were written to these men has been told in preceding pages. But there were other messengers sent out, thousands of them. There was a card that went to the Rector of the Church which the man in the service had given as his home Parish. Many of these men were brought to the Brotherhood's attention through the secretaries in the camps. So the card to the Rector told of the Brotherhood secretary's meeting with one of his men. "Will you please tell his family for us, that we are at all times at the service of our Churchmen under the Colors?" was the concluding message of that little card. And there was more than one story behind this correspondence with the Clergy telling of Churchmen located in the camps. One of the most inspiring of these came from a Rector in New Jersey, who wrote: "You have done me invaluable service in putting me in touch with men I knew to be in the service, but their whereabouts were unknown to me. Two men, *lost to the Church years ago*, through you, were even glad to claim St. Mary's as their Parish Church."

There were letters not intended to be inspiring. One Rector wrote: "I am returning the blanks you sent. I have no time to spare. I am at work from 9 A. M. to 11 P. M. every day and then can't catch up with what I have to do and ought to do. If the copy I sent will not do leave us out."

The "copy" referred to was a page from the Parish monthly which showed the names of 160 young men from this Parish who were in the service. There were no addresses,—just a list of names—and such a list was of no use in corresponding with or making personal calls on men in the camps or overseas. Yet this is a fair example of the type of "co-operation" received by the Army and Navy Department from some of our Clergy. Happily, there were other Clergy who did much to insure the success of the Church's work in caring for her men in the service.

Then there was another message, something of a similar nature which went from the Brotherhood secretary in camp to the parents or other relatives of the Churchmen he found in camp. These cards were sent at the discretion of the secretary when he thought such word from camp would be very much appreciated by those at home and only when requested by the men themselves. He told of the fact that the man had established relations with the Church in camp and offered "to be of help to you and to him. We ask you to call on us for any service we may be able to render."

Many young men were baptized and confirmed in the camps, as is set forth elsewhere. It was part of the Brotherhood secretaries' program to write to the homes of these men, telling of their Baptism or Confirmation and the responses that came back in answer to these letters have made the sending of them seem very much worth while and showed that this additional correspondence link, which was part of the registration department, was a work of real service.

Later, during the demobilization period, George C. Murdoch, Brotherhood secretary at Great Lakes, under the authorization and direction of Senior Chaplain Frank Thompson, entered upon a correspondence plan, that has spread to all parts of this country and to Canada.

Murdoch arranged to have a personal word with each sailor just as he was being discharged. This was for the purpose of securing the man's home address and the name of his Pastor, or of his Church preference, and became part of the discharging process at Great Lakes.

After the day's work was done, and he had bid good-bye and God-speed to the boys, Murdoch took the long list of names and addresses, he had secured during the day and sent to each Pastor or each Church a friendly letter telling of the boy's home-coming. These letters said in part:

"You will not find him greatly changed, evangelized, transfigured spiritually, neither we think will you find him debased and deteriorated. He is just the same old fellow, but he is particularly ready now, since everything in his life is in a more or less fluid state, to respond to tactful and wise guidance religiously. We know he will receive this from you."

From its inception this plan brought wide-spread notice and approval. Pastors of all denominations wrote to Secretary Murdoch, thanking him for his letter and assuring him the boy would be cared for. Murdoch reported on May 17, 1919 that he had written telling of the home-coming of 27,000 men.

This plan was at once taken up by other Brotherhood secretaries and as the letters went out from the various camps at which they were stationed, Chaplains and morale officers in charge of part of the demobilization program seized upon them and drew up similar letters which were sent out to those at home. This plan has been written up time and time again crediting various Chaplains and morale officers as its originators. It is pleasing to the Army and Navy Department to know that it was the vision of one of its own secretaries that made it possible.

It is said by those who are in a position to know the facts, that no other religious organization has so comprehensive a list of names of its men in the service as the Army and Navy Department of the Brotherhood of St. Andrew. And it should be borne in mind that this Honor Roll is not merely a list of names but for

each name shown there has been *an actual contact with the man himself, either through the Chaplains of the Church and Brotherhood secretaries or through correspondence.*

For nearly two years, through the Church papers and through letters to Bishops, Priests and laymen the Army and Navy Department has been appealing for these names. Every letter, Parish pamphlet or piece of printed matter that has come to the Central Office has been carefully checked over in the search for these names. Thanks should be given here to the YMCA for its war roll cards which have been the means of furnishing the names of many of our Churchmen.

So while the Honor Roll shows more than 100,000 names, the process of checking and rechecking, of keeping addresses up-to-date, of comparing old lists with new, has meant that the young women of the registration department have checked countless thousands of names to be able to present the completed Honor Roll. And yet—it is not complete. The Army and Navy Department has done its best—but there are young men whose names do not appear on this Honor Roll—names which should appear. The task was too great and the condition too changing to hope that an Honor Roll might be compiled that would contain the names of every Churchman in the service.

It is fitting that a pause should be made here to pay silent tribute to the many who have fallen. Their names are recorded on that Greatest of Honor Rolls. When the list shall have been completed, an individual record will be made of their everlasting service. Though they have left us for a season, their souls are still marching on. Shall we not remember, that with them, we are all part of that great army of the Church of God, and pray with a full heart: "Lord God of Hosts be with us yet, Lest we forget, lest we forget."

QUESTIONNAIRE

What does the man who has been in the service think of the Church's war work? The easiest way to find out is to ask him. And while the Army and Navy Department was not hunting for the easiest way to do things it decided the men should be given an opportunity to offer their opinions first hand.

No account of the Brotherhood's correspondence with the men in the service would be complete unless it included at least a summary of the questionnaires which were mailed to "key-men" and other Churchmen during the early demobilization days just after the armistice.

The questions did not "beat about the bush." They were to the point. So were the answers. If the man did not meet up with the Church's work during his term of service he said so. If he did meet up with it and did not like it, he said so. And if he met up with it and liked it he did not hold back his praise.

"Tell us what you have learned from the men in the service and your impressions of the methods of the Clergy as they have ministered to the needs of the men, that would be valuable in arriving at an estimate of the work of, and the success realized by the Protestant Episcopal Church in her endeavor to reach the men and to meet their needs?" That was question Number One.

The Answers:

"I do not see where the Episcopal Church did all they should. I must say that the Catholic Church looked out for its men, also saw that they had service for them every Sunday, Christmas and other days."

"Your representatives have always greeted visitors with the utmost courtesy and treated soldiers as if they were kindred brothers. By soldiers they are known as being generous, sympathetic and sincerely religious."

"We did not see much of the Episcopalian ministers while overseas. We had a Congregationalist Chaplain."

"The various Churches were not represented over-much across the water. What there were drew no line whatever as to creed. The Chaplain of our own regiment, an Episcopalian, was one of the finest. He ministered alike to Jew, gentile and infidel to the best of his ability. And at all possible times, even under fire, he held services, once giving Holy Communion within rifle fire of the German lines."

"Find that the young Clergymen are the ones who can really reach the young men in the way of becoming one of them, and mingling with them in their work or duties, as I am glad to say many of our Chaplains did."

"Being in a fighting division with fighting Chaplains to lead us and guide us, I cannot find words to express my faith in and respect for those noble servants of God."

"My experiences and thoughts of the Clergy I would regard very highly, but would feel that a closer touch could be made by personal visits. I think that the Roman Church realizes that the shake of the hand and promise to attend the service is accepted by the soldier as a sacred promise. I feel that the numbers attending the Episcopal and Roman services due to this fact."

The second question asked was: "With that success did the religious force co-operate at your camp in meeting the spiritual needs of their men?" And the answers as a whole do not say very many nice things concerning co-operation in the camps in this country. "There was an undercurrent wrangle between Protestant and Catholic," says one man. "The Protestant denominations worked in union." Another says: "Co-operation was very good at this Camp," and a

third, "They co-operated as best they could." But on the whole the opinion among the men seems to be that co-operation was not all it should have been.

But on the third question: "Are you more or less religious than you were?" the answers were virtually unanimous as "more."

The fourth question asked, "Was the Church worth while?" and "Could we get along as well or better without it?" And in this, too, the answers were virtually unanimous: "Our Church is worth while, we do need it," says one and another is equally as certain, for he says, "by all means it is needed, we men who are returning from the battlefields are looking to our Church for ministration and comfort." The choice answer belongs to a young man whose idea of flying heavenward was put as, "birds must have wings so we must have the Church."

Again there was only one answer on the question, "Did your Army or Navy life tend to increase or decrease your faith in God?" That answer was usually the one word, "increase," and sometimes qualified as "increased immeasurably" or "increased 100 per cent."

"Brotherhood" seems to be the foremost of things "wanted and expected from the Church." As one man put it, "That a real interest exists in the personal welfare of each man so that spiritual and material help is always at hand." "A place where I can rightfully worship God," and as another man puts this same thought, "Just the opportunity it now affords. I prefer my movies and sensationalism elsewhere." One man is satisfied with things as they are. He asks and expects—"nothing."

In answer to the question, "Did religious services held give you the opportunity that you wanted to express your devotion to the higher things of life?" the replies were very nearly equally negative and affirmative. The men who said "no" were those who had been in sections where services were not held. Nearly every man whose questionnaire showed religious services had been held answered in the affirmative. One man raised the question, "Don't you think He appreciates single thanks and glory given with true faith and humility, as much as when 'two or three are gathered together in His Name?'"

Finally, each man to whom a questionnaire was sent was asked, "Write us any further ideas you have on the subject of religion." The answers speak for themselves and a number of them follow:

"May I suggest that there be a greater co-operation and feeling of universal brotherhood between the various denominations. A form of personal interest in the individual in the Churches?"

"Sometimes the divisions are going to be less, and not so very far distant. Just as real soldiers forgot rank and only recognized the real he-man leaders,

so will Christians forget social differences and follow only the real Master, Christ, the Son of God. Majority rules, so the others will be carried along with the fighters. They must be the majority for they are under the Father and He alone is the Majority."

"May I say that I believe, as many others believe, that the Episcopal Church is too aristocratic and distant to promulgate its ideals far and wide. I am and always have been an Episcopalian but this seems to be one of our faults."

"Yes there is something to be done all right to bring the young folks to thinking along religious lines. Our Churches are virtually empty on Sunday while the people are riding up and down the streets in their cars, or going to dinner somewhere, or else inviting company."

"Religion is the best thing in the world but the Church is lacking somewhere."

"All that I care to mention here is the change that I have seen in many of the Chaplains whom I knew before I went and they went to France. Their ability for understanding God's word has been developed greatly."

"Religion will have new birth only when caste and social distinction are forgotten and we realize that we journey through this world only once."

"Our Church, in my opinion, needs younger blood in the pulpit; more manly men; less reserved restraint and more social work among members."

"A more friendly and brotherly feeling which I might say is sadly lacking amongst the average congregations of our Church. Young people and especially strangers are not made as welcome as they might be in my estimation and I lay the blame mostly to the Clergy."

This chapter of the Army and Navy Department's work, as told by the letters which have come back from men in the service, from Clergy and laymen, from the folks at home, might be extended indefinitely. A resume, such as is here given, is but to scratch the surface. It has tried to show, however, the almost unlimited capacity the written word has to carry those thoughts and those expressions of service and gratitude that might be given with a hand-clasp were a personal contact possible.

It might point out to Parishes, whose young men have gone away to newer fields, that they may still be held in the fellowship and love of the Church they have left behind. After all, the world is a small place and the work of "spreading Christ's Kingdom among men, especially young men," should brook no lagging merely because distance intervenes between the one who would clasp, and the other who would appreciate the clasp, of a friendly hand.

Whatever the Brotherhood may have lacked in the number of secretaries in the field, it endeavored to make up in that other personal touch which is the written word of cheer.

It was able to do this by reason of the thousands of names which it gathered together, names which stood for fellowmen. *There are still countless names of fellowmen who would be glad of a written word of cheer. Countless thousands of hands are waiting for the touch of another hand to clasp them.*

STORIES OF THE CAMPS

Intimate Glimpses of the Work of the Brotherhood Secretaries Among the Men in the Service—Human Interest Stories of Their Work—The Work of the Clergy Touched Upon but not Fully Covered

IT is to be understood that the following stories of the camps, and in fact this entire book, is an account of the work of the Brotherhood secretaries and does not purport to be a history of the camps nor of the whole work of Church in these camps. Many Chaplains, Commissioned and Civilian, and many Clergy and laymen of local Parishes and many men in the YMCA and other organizations contributed a great deal to the success and to the joy of the work of our Brotherhood secretaries. It has been impossible to give the names of all these in this report. A report of the work of the whole Church in the camps is to be prepared by the War Commission and the account of the contribution made by these Churchmen and Churchwomen will doubtless appear therein. The Army and Navy Department wishes here, however, to express to them all, its sincere appreciation of all that they have done in making easier and more effective the work its secretaries were trying to do for God, for Church and for Country.

If there should seem to be a sameness or a great amount of repetition in the stories of the several camps, it should be remembered by the reader that the Brotherhood camp work followed a certain definite plan and differed only in separate camps as the plan was put to work by the individual secretary. Nor should it be understood that the stories of these camps as they appear are put forth with the idea of claiming for each secretary the whole accomplishment of results as are herein shown; rather the purpose is to give a picture of each camp so that the reader may have a fairly comprehensive understanding of the work that was done by the Church through its laymen, the Army and Navy Department secretaries.

The information which follows here has been gathered from one end of the country to the other and covers a period of more than two years, and as only outstanding phases of the work are noted, the larger bulk of the splendid personal service rendered by the Clergy, as well as by the Brotherhood secretaries, stands in the background and is to be read between the lines.

The picture is not complete. It is a vignette, and as such, here follows the story of each camp where a Brotherhood secretary served.



THIS CAME TO BE KNOWN AS THE BROTHERHOOD TENT. Page 141.

CAMP BEAUREGARD—ALEXANDRIA, LOUISIANA

EDWARD A. SHIELDS

Camp Beauregard was a National Guard training camp for the states of Louisiana, Mississippi and Arkansas. It was situated about five miles from Alexandria, La. The 39th Division, under Major-General H. C. Hodges, trained at this camp.

Mr. Edward A. Shields of the Church of the Annunciation Parish, New Orleans, La., reported at Camp Beauregard on March 1, 1918. The Brotherhood was not a new field of activity for him, having served as President of the New Orleans Assembly. He had also had a rich experience in Christian work as a vestryman, superintendent of his Parish Sunday school, and was a delegate to his Diocesan Convention. Mr. Shields put all of these things aside together with profitable business connections and enlisted in the Brotherhood's Army and Navy work for the period of the war.

He was not connected with the YMCA but worked in close touch with our Church Chaplains. A large tent was provided for Regimental Chaplain William D. Bratton by the Church War Commission which was used for Church services and social entertainment. This came to be known as the "Brotherhood Tent."

Besides many other lines of activity, Mr. Shields endeavored to secure "key-men" and form groups. He was alive to the dangers and ill effects of profanity, gambling and other vices and made it a point to enlist the co-operation of his groups in the suppression of these evils.

Many men came to this camp from the country districts, and a large number of them were not able to even write their names and some could only speak the French language, there being large French settlements in Louisiana. Seeing an opportunity to make himself the friend of these men, Mr. Shields became supervisor of a school for illiterates.

The needs of the children of the officers did not escape his interest and a Sunday school, with an attendance of thirty-five, was opened for them.

As long as Chaplain William D. Bratton was in Camp there was a regular Sunday celebration of the Holy Communion in the Brotherhood tent. Rev. William S. Slack, Rector of St. James' Church, Alexandria, La., was Civilian Chaplain at Camp Beauregard and assisted in caring for our boys in this camp. Together with Chaplain Bratton, they were able at times to have, besides the celebration in the Brotherhood tent, three others, including one in the Base Hospital.



MR. SHIELDS ENDEAVORED TO FORM GROUPS. Page 141

The Knights of Columbus, at considerable inconvenience to themselves and at the expense of arranging another hour for one of their Masses, gave our Chaplain the privilege of using one of their buildings and the altar for our Celebration.

Mr. Shields had a very wide acquaintance in the camp, including officers as well as enlisted men. By his cordial manner and sincerity of purpose he made the Brotherhood work an activity of first importance.

He obtained permission from the Commanding Officer to build a Brotherhood hut at Beauregard, which undoubtedly would have been a great asset both to the Church and the Brotherhood. The project was heartily endorsed by the Bishops of Louisiana and Mississippi but was abandoned after consideration by the Church War Commission.

The following incident related by Mr. Shields shows his splendid spiritual nature and accounts for the wonderful power he exerted.

"Sitting in my tent preparing for a meeting of 'key-men,' I had called for the evening, I looked up and saw a soldier claiming admittance, and in welcoming him said: 'My boy, you are ahead of time.' He replied, 'I came early on purpose Mr. Shields, I want to let you know how much your looking me up meant, and how thankful I am. I have thought it all over, and don't feel fit to do the work you have assigned me.' And then in soldier fashion, he told me of his surroundings, influence and temptations, of how he resisted, but still felt unworthy, I listened attentively to read him as best I could, and saw a young man of depth and strength of character, of pure desires and high principles, affectionate and open hearted and honest enough to admit his faults and weaknesses, and underlying all a spiritual craving that was born at his mother's knee, and so I told him of himself, of what he could be, for all he would mean to the men about him, of the joy he could bring to his mother's heart, and all he owed to his Saviour, we knelt in prayer, as I asked God's blessing and grace to show him the way, and when he bade me goodnight, and with grateful handshake said he felt like a new man, and I saw that God had entered his heart—I bowed my head in thankfulness and prayed for power to touch men's hearts and lead them to a higher and purer life."

Mr. Shields was later asked by Field Secretary Macpherson to go to Texas for a short period to help him in a difficulty there. He took charge of a delicate situation at Camp Shelby and very successfully put it through.

Mr. Shields left Camp Beauregard March 5, 1919, to take up the Parish Plan project.

FORT BLISS—EL PASO, TEXAS

FRANK W. FRIEND
CORWIN C. MILLER

Fort Bliss was located about three miles from El Paso, Texas, and was the training camp of the 15th Division, as well as several smaller units of the Regular Army. At other minor posts near El Paso several units were trained, or did garrison duty, as they came under the regular detailed Border troops.

Rev. Fuller Swift, Rector of St. Clement's Church, El Paso, directed the work of our Church in that district. The Civilian Chaplains were Dr. C. E. Byram, Rev. F. W. Pratt, Rev. F. M. Johnson.

Mr. Swift and his family, together with the parishioners of St. Clement's Church, had rendered a very valuable service to our men among the National Guard units, during the Border trouble at the time of the Columbus raid, and were carrying on their excellent work among the men when the Brotherhood entered the field. He immediately threw all his force behind the work of the Brotherhood secretary and co-operated in every way possible to make the Brotherhood service with the men effective.

In addition to the work at Fort Bliss, all of the camps and posts scattered up and down the Rio Grande River, over an area of about twenty-five miles, were covered by the secretary.

Mr. Frank W. Friend, of St. Clement's Church, El Paso, was the first secretary. He had been in El Paso for sometime on account of his health but felt that he was able to do the work required. He had been working among the men on his own initiative for some time before making his connection with the Brotherhood, and he readily fitted into the service. Mr. Friend was very energetic in his work among the men and was able to find many of our Churchmen and to get in very close touch with them. This personal contact enabled him to bring many to the Church and its activities.

However, Mr. Friend's love for his fellows and his enthusiastic nature carried him along too strenuously during his first weeks in the work, and his health again failed him. It was with deep regret that his resignation was accepted on this account, as his cheerful smile, warm personality and consecrated effort would have carried him very far indeed in his service for men.

A little later the Army and Navy Department was fortunate in securing Mr. Corwin C. Miller, of St. Clement's Parish, El Paso, who reported for work April 1, 1918. Mr. Miller came to the Brotherhood from the YMCA. Previous

to entering their work he had been a Methodist Minister but during his stay in El Paso the Rev. Fuller Swift had induced him to enter the Episcopal Church. Mr. Miller's previous experience in the Ministry and the YMCA made it very easy for him to immediately adjust himself to the intensive religious work the Brotherhood wished to contribute to the men in the camps.

As previously stated, the Army Camps and Military Posts extended up and down the river about twenty-five miles and, therefore, it required a man of great perseverance to "carry on." Mr. Miller proved to be just the man for the job. At first he had to use any transportation he could find, but later the work was made easier by securing the Ford used at Camp Cody by our Civilian Chaplain, who left with the Army for France.

The work among the men took Mr. Miller from camp to camp continuously and during these trips he carried magazines and other small comforts, which were passed out at the different posts. In addition to this general service, he made very close personal contacts with all Churchmen, arranged for services in the camps and invited men to services and entertainments at St. Clement's Church, where the Rector and Men's Club always welcomed them.

One phase of his work was visiting the hospitals, providing those who were ill with the little things which help and comfort them, in addition to Prayer Books and Testaments, never forgetting the cheerful smile and comforting personal talk. There are hundreds of men who will never forget Mr. Miller on account of his constant attention to them while ill in the hospital.

Through his efforts many men were baptized and confirmed. "Key-men" were located in all of the camps and these men in turn brought other men to the camp services as well as to the Church services in El Paso.

One of these "key-men," a very fine young fellow, said:—"Because I stick to the reading of my Bible and saying my prayers in my tent I have been able to keep three men from drinking for six months. They have learned to respect my religion and me, because I stand up for the thing in which I believe. Let's live our Christianity, then we can expect to influence those around us."

During the fall of 1918 Mr. Miller had an attack of Influenza and as his health was not good in the altitude at El Paso, he was transferred to the camps around San Francisco in April, 1919.

In addition to many commendations of the Brotherhood work at El Paso from the Rev. Fuller Swift, Mr. Miller received a letter from Chaplain Walter B. Zimmerman, of Fort Bliss, at the close of his work there. A paragraph is given below:—

"Your readiness and ability to fit into the situations developing in the life of

soldiers, both individually and collectively, have been of great morale value to the troops. In my own regiment the expressions of gratitude from the men which you have touched in one way and another, have been general and generous. You are congratulated that you have won so fine a response from the men of the command."



CAMPS AROUND FORT WORTH AND DALLAS, TEXAS

Camp Bowie
Love Field

Taliaferro Field
Carruthers Field

Barron Field

JOHN W. JACOBS
CLAUDE R. PARKERSON

The 36th Division composed of the National Guard units from Texas and Oklahoma under the command of Major-General E. S. Greble was trained at Camp Bowie which was about two miles from Fort Worth.

Mr. John W. Jacobs, of Christ Church Parish, Williamsport, Pa., left an active business, in addition to important Parish offices, to serve at this camp as the Brotherhood secretary. He began his duties at Camp Bowie February 25, 1918.

Conditions were especially favorable, inasmuch that the Rector of St. Andrew's Parish, the Rev. E. H. Eckel, was actively engaged in working among the enlisted men stationed here. Moreover, the War Commission had appointed the Rev. F. R. Godolphin of Grace Parish, Oak Park, Chicago, as Civilian Chaplain. Mr. Jacobs quickly adjusted himself to camp conditions, becoming acquainted in a very short time. Camp Bowie, with the outlying flying fields of Taliaferro, Barron and Carruthers, was located in a vast territory twenty miles square. Chaplain Godolphin occupied a unique position, since the privilege of living in camp had been granted him by the General in command. Celebrations of the Holy Communion were held each Sunday at Camp Bowie, and at each of the flying fields. At one time services were held for the Flying Corps on Sunday mornings in one of the hangars, with an attendance of from eight hundred to nine hundred men. Work in the hospital at this camp was in itself a large task to which Mr. Jacobs devoted himself. He was able to organize some strong "personal workers groups," and secured a goodly number of "key-men." The work in camp was ably supplemented by the Rector and people of St. Andrew's Parish. These services took the form of evening entertainments at the Parish house and invitations to the men to visit the homes of the parishioners. Mr. Jacobs writes describing the work:

"Your secretary at Camp Bowie seems to have met with a peculiar situation in that Episcopal boys are very few and far between in the Division of nearly 30,000 men. The Church boys in the Division number less than 500 and are widely scattered, some ten to twenty in a regiment; while, of course, there are a number in the three flying fields. This is not an apology, but one reason why, perhaps more men have not been reached. It has been very hard to find the boys, as often it is necessary to make several trips for even one man in a company. The flying fields average ten miles out and are consequently hard to reach, but with the able assistance of Chaplain Godolphin we are each week finding new boys and reaching boys of other denominations.

"We have worked up a Communion service at YMCA 'No. 64,' in Bowie, after trying it in different 'Y's' about the camp. Each week sees a little improvement in the attendance and I look to see the attendance mount steadily as the weeks progress. Many boys promise to be surely present, but various duties arise and many of them cannot get away. At the flying fields, Chaplain Godolphin holds a Communion service every Sunday and here the attendance runs from thirty to fifty and promises improvement. Of course, the week-day services, which the Chaplain holds after retreat, are splendidly attended, with four hundred to five hundred men always. The men are coming to look forward to his services and hear him gladly indeed.

"Every Episcopal boy whom I have found has received me gladly. Not once has a boy attempted to hedge or dodge when I have put up to him the necessity of making his Communion, of being a 'key-man' or of organizing a group and doing something to help the spread of His Kingdom. But promises are one thing and work another and I have had to keep after these boys eternally.

"While visible results may not be very numerous I am sure that the work done here is being helpful and more boys are coming out to Church in town each Sunday and so being reached.

"The boys who were confirmed a few weeks ago are working and are doing things which promise unusual results. They are keen for service."

Mr. Jacobs also sends this remarkable story:—

"The Brotherhood secretary at Camp Bowie had several times called on a young man in one of the wards of the Base Hospital and had noted with regret that the lad was growing weaker. Chaplain Godolphin had also called on him and had talked with him at various times. A few nights ago Chaplain Godolphin was summoned in haste to come and baptize the boy. He had been sinking so swiftly that the doctors held out no hope for his life. The Chaplain came and after baptizing the young man prayed that he might be saved for service in this life and then left. The next morning the Chaplain was told that the boy was still

alive, but more than that, had within an hour after being baptized, turned for the better and had a fighting chance for recovery. Today, the boy is gaining steadily and has every chance of being saved for use in Christ's Kingdom upon earth. His sister told both Chaplain Godolphin and the Brotherhood secretary that in her opinion nothing but prayer pulled that boy back from the gates of death which had truly opened unto him."

Mr. Jacobs continued at Camp Bowie until the first of August, when after a short vacation at home, he was transferred to Camp Merritt. The Brotherhood secretary at Fort Sill, Mr. Claude R. Parkerson was summoned to take Mr. Jacobs' place. Mr. Parkerson's previous experience and his very cordial associations with the YMCA at Fort Sill made it easy for him to adjust himself to conditions which prevailed at Camp Bowie. The same co-operation continued at St. Andrew's Church, and the Rev. John L. Oldham, with whom Mr. Parkerson had been associated at Fort Sill, had been appointed a Canon of St. Matthew's Cathedral, Dallas. Canon Oldham arranged celebrations of the Holy Communion at Love Field and the Aero Repair Depot. While at Fort Worth, Mr. Parkerson organized Church Welcome Committees in numerous Parishes within the Diocese before leaving in April, 1919, for the San Antonio Camps, to which he had been subsequently appointed.



CAPE MAY, NEW JERSEY

<i>Naval Reserve Station</i>	<i>Wissahickon Marine Barracks</i>
<i>Coastal Aerial Station</i>	<i>Submarine Coast Patrol Base at Sewell's Point</i>
<i>League Island Navy Yard, Philadelphia, Pennsylvania</i>	

ROBERT B. BRIDGE

The Brotherhood activities at Cape May and surrounding stations extended over a period of only two months in personal contact with the men. Mr. Robert B. Bridge, of Trinity Parish, Easton, Pennsylvania, had passed his examination for the Aviation Corps and while waiting to be called into service acted as a Brotherhood secretary at these points for a short time. Mr. Bridge was secretary of his Parish Chapter and had been successful in work among boys. He reported at Cape May in November, 1917, having previously studied camp conditions at Camp Crane, Allentown, Pennsylvania, and worked entirely under the direction of one of our Clergymen, Chaplain Paugh, of the Fourth Naval District. The outstanding feature of his work during the short period of his secretaryship was locating Churchmen, about 200 being reported by him to the Brotherhood.

The Rev. George Boate, Assistant to Chaplain Paugh, was also a Clergyman of the Church. Celebrations of the Holy Communion were held regularly in addition to the services in the Parish Churches at Cape May and also at Lewes, Delaware which was just across Delaware Bay. A number of men were confirmed and every effort was employed to keep them in touch with the Church. Chaplain Paugh was later transferred but Chaplain Boate remained for some time. Quite a number of Brotherhood men were found to be among the personnel and the following quotation from a letter written by Chaplain Boate shows the interest that continued in the work even after Mr. Bridge left.

"A Philadelphia Brotherhood boy now at Wissahickon brought his mate to me and as this boy had not been confirmed the result was that he was brought to Bishop Garland at Church House, Philadelphia, on Wednesday of this week for Confirmation. Another man who had been standing near us while we were talking it over, said his four children had not been baptized—result—I am to baptize them in Philadelphia on Advent Sunday."

Mr. Bridge received his commission in the Aviation Corps the latter part of January, 1918, and entered the service.



CAMP CODY—DEMING, NEW MEXICO

DOYLE E. HINTON
EUGENE A. FARNER

The National Guards of Nebraska, Iowa, North Dakota, and Minnesota composing the 34th Division under Major General A. P. Blockson trained at Camp Cody. The camp was situated about one-half mile from Deming, New Mexico. Camp Cody was one of the first camps to be covered by the Brotherhood.

Mr. Doyle E. Hinton, of St. Mary's Parish, Jacksonville, Fla., arrived at the camp October 27, 1917. He was familiar with the Brotherhood, having been instrumental in building up a very active work in his Parish. Mr. Hinton was attached to the YMCA and throughout his camp work enjoyed the fullest co-operation from it and was accorded every courtesy. St. Luke's Parish nearby was in charge of the Rev. T. B. McClement, who was active in co-operating with the camp's religious forces in promoting the spiritual welfare of the men. Mr. Hinton had the faculty of making friends; he was known in the remotest corner of the camp and his acquaintance extended to officers as well as enlisted men. Through his efforts a number of Church people contributed comforts for the men in the hospital in the way of magazines, books, candy, and cigarettes. According to

his own statement over a thousand men promised him to faithfully pray, and most all of these were patients in the hospital. Mr. Hinton was successful in forming a military chapter of the Brotherhood in camp. The Chapter proved a help in the religious program in camp as well as to the Rector of St. Luke's. Mr. Hinton's own account of this chapter follows:

"About the Chapter—I selected my men very carefully, having in mind not numbers but calibre of the man. I chose those who I knew could and would add a little leaven to the great quantity that we have here to be leavened, and men who are of the very highest type of Christians. I brought them all together



SERVICES WERE HELD AT ST. LUKE'S, DEMING. Page 149

at the Parish house twice, on the two preceding Sundays, for instruction. Every one of these men had been very active in Parish work back in his home town. Just to show what an interest these men are manifesting in the work of the Brotherhood, yesterday Major Phillips took time and trouble to call me over the 'phone and say that he was very, very sorry that he could not attend the weekly meeting this week due to the fact that he had a class on that evening, another sent me a radio-gram from the 'trenches' expressing his regrets, three others 'phoned me and one came to my room to express his regrets at being unable to attend.

"Every one of these men is now busy helping bring men to the Confirmation class which we are forming this week. A 'key-man' of the Brotherhood has

brought his captain and two lieutenants to Church, another found three men for the Chapter, and still another, a corporal, filed his whole squad into Church recently, and a sergeant has found two men for the Confirmation class. One of the men lay reads every Sunday and serves for Father Holsapple at the 'Y' Sunday mornings and another sings in the choir. Three of these men are having Evening Prayer in their tents, while a certain one who is in the hospital never fails to send one or more of the convalescing patients to Church on Sunday; he has put me in direct touch with eight Churchmen, and two probable candidates for Confirmation.

"The Chapter meets once each week at the Parish house and the form of service is much the same as at a Parish Chapter. The Director is Robert Crawford and the Secretary is Sergeant Tallen. I would suggest that it be called the Bishop Howden Chapter, for it pleased all of the boys and he is so much loved by them.

"I am attaching the negative of a picture also a print for your use if you desire to print them, also one of the Bishop. Please do return them to me for they belong to one of the boys. This is not a complete group for I could not get all of them to wait for the picture. The boy in the chair, Bengston and I wheeled from Base Hospital that he might be admitted. The Ward Surgeon, a Lieutenant, told me that he would let these boys go if I would be personally responsible for their safe return. William Moore is the boy in the chair, Bengston stands just behind his chair on the extreme left of the picture. I am standing immediately behind Moore. Mr. McClements stands at the left door casing while the Bishop and Major Phillips are at the right side of the door. Crawford, the Director, stands in the window, and by the way, he was a seminary student. Sergeant Tallen, the Secretary, is on the extreme right of the picture, while his son sits just at his feet." (*The picture referred to appears on page 107*).

At this time the Rev. Lloyd B. Holsapple had succeeded the Rev. Mr. McClement. Father Holsapple fitted into the "Y" program within the camp, and maintained contact with a large number of men from outside the camp. Mr. Hinton seemed to feel that it was up to him to serve wherever there was an opportunity, whether in or outside the camp, and the volume of correspondence which has been received testifies to his great usefulness in an all-round Christian service.

The story of an anti-profanity drive which proved effective is quoted:—

"In reply to your letter regarding the anti-profanity drive which we recently put on here in Camp Cody, and for the information of the Headquarters Department, I will state that it was well worth while and there are many evidences that it had a far-reaching and splendid effect upon the men.

"In early March I introduced the plan at one of the 'Y' religious secretaries'

conferences, but it happened to be the last conference presided over by our former Religious Chief Secretary Galloway, and for this reason it hung fire until the coming of the new chief. I was appointed chairman of the committee on ways and means of conducting the campaign, and after the appointment of the new religious secretary I brought the matter up for further consideration. Further detail of putting the plan through isn't of great importance.

"One whole week was set apart by all of the 'Y' buildings for the use of the religious department in conducting this drive. On religious service nights the subject was dealt with exclusively and on movie nights, ten-minute addresses were made.

"Officers from all over camp were invited to speak from the platform of all the 'Y' huts in camp at different times. All the bill-boards inside and outside of the buildings were well placarded, with attractive chalk and ink, against the useless profanity habit. A card, 'Ten good reasons for swearing,' and other literature was used, and lantern slides were constantly in play upon the screen during the evenings. I quote some of the questions used on the slides:—

'This 'Y' is your camp home—why swear here? Why swear at all?'

'Don't swear, use good English.'

'Man the Master of himself,

Are you the master of your speech?'

'Stop! Think!

For the Lord will not hold him

Guiltless that taketh His name in Vain.'

'Men did you swear at the family table?

Why do it in the Mess Hall?'

'Use any language that you like but Profanity.'

"A patient whose mind was still cloudy from ether after an operation called to me not many days ago as I was passing the foot of his cot and said, 'Swearing and dirty jokes is a vile habit and unbecoming to a gentleman or a clean soldier. It is one of the hardest fights I have with myself, and I try so hard to keep from these things.' A mess sergeant told me, and I know that it is a fact for I take my meals there, that any man found telling a dirty joke or swearing would be made to leave his mess hall immediately."

After an extended trip to the border camps studying the particular needs of each camp, Mr. Hinton withdrew from the service of the Brotherhood to engage in Red Cross work at Fort Bayard, New Mexico. Mr. Hinton was succeeded by Mr. Eugene A. Farner.

Mr. Farner had seen service with the Brotherhood at Camp Grant, Rockford, Illinois. He found St. Luke's Parish vacant. Father Holsapple had been com-

missioned a Chaplain in the 134th Infantry, A. E. F. To make matters worse Mr. Farner arrived in Deming in the midst of a quarantine.

So during the time that he was not able to visit camp he opened the Parish house, his wife acting as hostess to the men. Mr. Farner maintained very cordial relations with the other welfare workers within the camp, but made his headquarters at St. Luke's. He read the Sunday services, pending the arrival of a Priest, and endeavored to keep the congregation actively at work. The Parish house proved attractive to numbers of soldiers at the camp, and through it they became acquainted with the parishioners and the services of the Church. The Rev. C. S. Sargeant of El Paso, Texas, visited the Parish twice a month to celebrate the Holy Communion. Camp Cody was one of the first camps to receive definite orders to demobilize the men and to abandon the camp. This fact made it especially difficult to carry on the accustomed Brotherhood program. However, Mr. Farner found an opportunity to steady the men pending discharge, by speaking in the "Y" huts relative to the home going of the soldiers. He foresaw the strong need of stimulating the men with a desire to take an active part in the affairs of their home Parishes, which need was answered by the Parish Plan, introduced by the Brotherhood later. Before Mr. Farner left camp he saw St. Luke's in a healthy condition, and a Rector secured for the Parish. Business interests required his presence at home, and accordingly he left the field February 1, 1919.



CAMP COLT—GETTYSBURG, PENNSYLVANIA

JOSEPH CALHOUN

Camp Colt, situated at Gettysburg, Pennsylvania, was a Regular Army organization camp, where most of the Tank Corps trained. The men in this branch of the service were mostly college or university men. Conditions here were different from those met at other camps. The War Commission took over from the Diocese of Harrisburg, the Prince of Peace Chapel and appointed the Rev. John Currier of St. Ambrose's Church, Philadelphia, as Civilian Chaplain. A Service Club was organized in rooms at the rear of the Church building, which became very popular among the men. The Commander of the camp was not particularly helpful to the religious organizations, so when the Brotherhood secretary, Mr. Joseph Calhoun, was transferred from Camp Wadsworth to this point he found that the civilian workers, including our own Civilian Chaplain, were not allowed inside of the camp until after four-thirty in the afternoon. Services were conducted regularly by the Civilian Chaplain, and a fine work was built up, centering around the Club and Chaplain. Mr. Calhoun's work was largely personal. An effort was

made to seek out Churchmen and keep them in touch with the services as well as to provide entertainments and recreation for them at the Church Club. The Civilian Chaplain and Mr. Calhoun worked in perfect harmony.

Mr. Calhoun left the Brotherhood service on August 1, 1918, when he was accepted by the YMCA for overseas duty. The work continued under Mr. Currier's direction until September, when there were very few men left at the camp.



CAMP CRANE—ALLENTOWN, PENNSYLVANIA

WILLIAM J. McCONNELL

RAY C. REESE

Camp Crane, located on the outskirts of Allentown, Pennsylvania, was first a training camp of the Ambulance Service, and later an embarkation camp for Sanitary troops. The Brotherhood work, through a resident secretary, at this camp covered but a brief space of time. However, the Rev. F. C. Smith acted as Civilian Chaplain up to August 28, 1918, when the order excluding Civilian Chaplains from the camps went into effect.

Mr. William J. McConnell served at Camp Crane as Brotherhood secretary for five weeks, during the winter of 1917 and 1918. During this period he assisted Father Officer, O.H.C., and Chaplain John M. Groton in making a religious census and in other ways did a splendid work.

The Rev. Robert N. Merriman opened the Parish house of the Church of the Mediator to the soldiers and with the assistance of the Civilian Chaplain, the ministrations of the Church were brought to our men.

Beginning with September 20, 1918, Mr. Ray C. Reese spent about six weeks here previous to going to Camp Meade and in this short time proved of real aid to the Church work. Although the camp was small, comparatively speaking, there was an opportunity for the Brotherhood secretary, but, owing to the fact that larger and more important places were without secretaries, it was not possible to maintain a man here permanently. At least one group organized here under Mr. McConnell faithfully "carried on" and was found active in a hospital behind the lines in France.

CAMP CUSTER—BATTLE CREEK, MICHIGAN

E. J. WALENTA, JR.

C. J. S. WILLIAMSON

ALEXANDER HAMILTON

Camp Custer, located five miles from Battle Creek, Michigan, was the training camp of the 58th Division, National Army, composed of men from Michigan and Wisconsin, under Major-General G. W. Kennedy.

Mr. E. J. Walenta, Jr., of St. Stephen's Parish, Schuylerville, New York, was the first Brotherhood secretary at Camp Custer. For years, Mr. Walenta had been actively engaged in Brotherhood and Church work. He was director of his Parish Chapter of the Brotherhood, vice-president of the Troy Assembly, vestryman and treasurer of his Parish, and teacher of the Young Men's Bible Class. The Diocese of Western Michigan had already procured a suitable house and opened it as a Soldiers' Club House in Battle Creek, with the Civilian Chaplain, the Rev. William Heilman, in charge. Chaplain Heilman and Mr. Walenta set themselves immediately to the task of locating our Church boys at Camp Custer, as well as making the Soldiers' Club House an attractive center for all men in the camp. Mr. Walenta conceived the idea that a strong Chapter of the Brotherhood, composed of men in the service, might form the nucleus of an effective group of men to engage actively in Christian work within the camp. Accordingly, a Chapter was formed, composed of fifteen men. Scores of Churchmen were located during Mr. Walenta's short stay, and put in touch with Chaplain Heilman and the Church Club. Celebrations of the Holy Communion were provided regularly Sunday mornings within the camp. The Churches in Battle Creek were most active in providing entertainments for the soldiers, and welcoming them to their services. Mr. Walenta laid good foundations during his stay at this point, leaving December 15, 1917, for Camp Jackson, South Carolina. Before his withdrawal from this field, Mr. C. J. S. Williamson, of St. Paul's Parish, Marquette, Michigan, came to act as Brotherhood secretary.

Mr. Williamson was an accountant in the engineering department of a large railroad. He had been an ardent worker in his Parish. At first he was temporarily connected with the Club House. Mr. Williamson studied the situation very carefully and intelligently and at first was inclined to believe that the Brotherhood secretary could be of greater service by being attached to the staff of the YMCA. Each camp throughout the country presented different conditions and difficulties. Camp Custer was some distance from Battle Creek where the Club was located, and it seemed best to follow this course in the interest of organizing groups in the different barracks and units. Mr. Williamson was able to make a very unique arrangement with the headquarters' staff of the "Y." His relations were unofficial,



THE LAST REVIEW BEFORE SAILING FOR OVERSEAS.

yet personal. He was associated with the "Y" staff, at the same time not belonging to it. Part of the time he slept at the Club in Battle Creek, and part of the time at the "Y" in camp. During his entire period of service his relations with the "Y" were most cordial.

The Holy Communion was celebrated at 10 o'clock Sunday mornings by Chaplain Heilman, and arrangements were made to hold the service in different huts so that the whole ground was well covered. It was the plan for the Civilian Chaplain and the Brotherhood secretary to spend Fridays and Saturdays in the vicinity where the Celebration was to be held. Chaplain Heilman was at this time commissioned in the Army and reported at Camp Grant. Temporarily, the Rev. A. M. Ewert was appointed Civilian Chaplain, later to be followed by Commissioned Chaplain W. H. Ziegler.

As a result of Mr. Williamson's very close association with the YMCA, and his opportunity to study its methods and the results obtained, he definitely arrived at the conclusion that he could not conscientiously associate himself officially with it. His relations were always cordial and this conclusion was arrived at only after carefully study and thought. At about this time the Influenza reached Camp Custer, and the activities of the Brotherhood secretary, during this long and trying period, were so helpful that they stand out amongst the most effective and far-reaching services rendered by the Army and Navy Department during the war period.

Mr. Williamson did not restrict himself to Church boys, but labored for all alike. His letter to the men in camp at this time is so typical of the warm fellowship he had for them that it should be recorded here.

"Soldiers' Club House,
Battle Creek, Michigan.
October 4, 1918.

Dear Friend:

The quarantine has hit us all—some harder than others; but like everything else we must make the best of it.

Let me, then, help you make the best of it. What is there that I can do for you? I am more in touch with the outside world than you at present. We have a good supply of books at our library—they are yours for the asking; do you want cigars, cigarettes or tobacco?—just drop me a line telling me your needs, or if possible call me up (Phone 3951, Battle Creek) and above all don't think you are asking favors. I happen to be the representative (a poor one no doubt) of your Church and the Church is only too willing and glad to do all possible for you in any and every way, material or spiritual.

Chaplain W. H. Ziegler, Building 636, will be very grateful for the names of any sick whom he can call upon. This information will be a great help.

It is hard to write a form letter and make it warm and friendly, but I do want you to take this letter in the spirit in which it is written, and remember the Church is your Spiritual Mother and like any mother wishes to serve her children.

Very sincerely,

C. J. S. Williamson,
Sec. Brotherhood of St. Andrew
Army and Navy Work."

With Chaplain Ziegler he was constantly on the job at the hospital and it was only when Chaplain Ziegler contracted the Influenza that he gave up, and Williamson continued night and day to serve the men in any capacity whatever, from praying with the dying to the distribution of fruit and magazines to those who were able to enjoy such things. Mrs. Williamson, some time previous, had come to Battle Creek to act as hostess of the Soldiers' Club. The services rendered the Church by this devoted secretary and his wife are beyond calculation. Mr. Williamson accomplished good work in the formation of a "Khaki Choir." His own description follows:—

"I found that the local Parishes in the neighborhood of the camp did not take the interest I thought they should in getting the boys to Church, or even taking care of the men in a social way. I tried to think out a plan that would appeal to the people and the boys together in such a manner that the boys would not think they were receiving charity, but rather that they themselves were doing something towards the entertainment or edification of others, and I hit upon the idea of forming a choir, as I found that many men, although not Churchmen, had sung in our service as boys.

"The first thing I did was to approach the Rector of St. Thomas' Church, Battle Creek, the Rev. W. J. Lockton, asking him if he would be good enough to turn the Church over to me for an evening service. I was fortunate enough to obtain the services of Lieutenants F. O. Crawford and G. H. McNish, both officers of the line, who were Priests of the Church, and I made the whole service absolutely military from beginning to end—that is to say there were no civilians taking part in the service at all. I had some hundred men in the choir, and on the afternoon of the service, General Kennedy's aide came to the Club and requested me to reserve ten seats for the General and his staff.

"Captain Algie of the British War Commission, and Private Don Klinger of Grand Rapids, acted as organists. Sergeant Mulligan of Detroit and William Gilboy sang solos, the rest of the men taking part in the ordinary Evening Prayer service. The Church was absolutely filled, some 200 people being turned away.

Lieutenant McNish preached a very war-like sermon, and the people of the Parish were very well pleased with the service and the tendency was undoubtedly to increase the local hospitality, and also started several of the men in the habit of going to Church on Sundays when they went to town.

"Shortly after that service I met Mr. Ewert, Rector of Trinity Church, Marshall, who was greatly interested in the publicity that my Battle Creek service had gained, and he very willingly agreed to arrange for similar services in Marshall. Trinity Church at Marshall is one of the prettiest little Churches, if not the prettiest, in Michigan, and they have a exceptionally good organ for a small town. The people of Marshall sent automobiles to the camp for the boys on Sunday morning, and immediately after early Communion, the cars loaded up the boys and took them over, arriving at Marshall about 10.30. At this service Raymond L. Weaver and Sergeant Mulligan of Detroit sang the solos. The Church was packed to the doors, and many people were standing, although the day was a very hot one.

"After the service the vestry gave the boys what I must own to be the finest dinner that was given around the vicinity of Camp Custer. I do not think that two per cent of the boys that went asked for a second helping of chicken, and for those who know what a voluminous appetite the average soldier has, that is all that need be said.

"After dinner the town was turned over to the boys, and I personally know of twenty-five who received invitations for the following Sunday into the best homes at Marshall.

"The third service was held at St. Luke's Church, Kalamazoo, and to a certain extent was a repetition of the success of the other services, the difference being that I had a layman give an address. Colonel W. Dailey of the 5th Engineers gave a remarkable address, which was well received. I might add that he is a Roman Catholic, although some of the people in that Church were not aware of that fact. I had men from all denominations in the choir, Roman Catholics, Lutherans, Baptists, and very probably some agnostics. The main thing that was discovered was that if you could only get the men interested in doing something themselves, they were with you heart and soul, and I am not exaggerating things when I say that after the service there is no doubt that there was a considerable number of men who were attending Church regularly, where they had attended only intermittently before.

"In the letters that I received from the other side, so many of the men referred to the good times that the choir had, so I know it was not forgotten as soon as they left this country. The publicity given was far more than I expected. Each member of the choir, of course, had at least two copies of the program. Practically

all of them sent one copy home. I even received letters from parents saying how glad they were that their boys were taking an interest in Church work when they were so far from home.

"Another point that should not be forgotten, is the wonderful effect that it had on the people in the Church, seeing about one hundred young men going down the aisle singing, *The Son of God Goes Forth to War*. It seemed to bring the war home to some of the congregation in a way that nothing had done before, and although I do not like heroics in any way, I think the tears that were shed at the sight did the people good and in many cases should have a lasting effect on their attachment to the Church.

"The following men rendered fine assistance in maintaining the choir: Nancarrow and Weaver as soloists; Klinger as organist; McKinney, Gill and Wilson."

Because of business reasons, Mr. Williamson was obliged to withdraw from the Brotherhood service at the end of the year.

On April 9th, Mr. Alexander Hamilton, who had previously served at Great Lakes and Camp Joseph E. Johnston, and just previous to this, had been organizing Church Welcome Committees in Florida, was sent to Camp Custer to continue the work in whatever way possible during the period of demobilization. Organized work of any kind was impossible, but Mr. Hamilton was able to be of assistance to the boys through the YMCA and the Parishes in Camp Custer. He left Camp Custer June 15th, to return to his business.



CAMP DEVENS—AYER, MASSACHUSETTS

WILLIAM J. McCONNELL

Camp Devens, situated a short distance from Ayer, Massachusetts, was the training camp for the 76th Division, composed of National Army men from New England and New York, under Major-General H. F. Hodges.

The work of the Brotherhood in this camp was limited to a short period in 1918, when Mr. William J. McConnell made a short visit as secretary of the Brotherhood and did some work under Civilian Chaplain Howard K. Bartow. Mr. McConnell found the men at Camp Devens eager to attend the services of the Church, and most enthusiastic in their Church life. Religious work at Devens was particularly well organized.

Under the direction of Prof. H. B. Wright, YMCA Religious Work Director, each of the larger denominations were assigned a room in the "Y" huts where they could conduct a service of their own and minister in their own way to their adherents. This plan, known as the "YMCA Devens Plan," was very successful, insuring to the men the ministrations of their own Church and Ministers.

Throughout his stay of more than a year, Chaplain Bartow kept in close touch with the Brotherhood's headquarters, reporting as he found them, the names of our boys and also looking up any who were reported to him from the Central Office. The Holy Communion was celebrated at 8.30 o'clock every Sunday morning in "Y" hut No. 23. After Chaplain Bartow withdrew from the camp, in compliance with the order affecting Civilian Chaplains, the Holy Communion was celebrated by Chaplain Kelly, a Priest of our Church. The Rev. Angus Dun, Rector of St. Andrew's Church, Ayer, was actively engaged in ministering to the men in camp in many ways, and a recreation hall for social purposes was erected by his Parish.



CAMP DIX—WRIGHTSTOWN, NEW JERSEY

Edmund L. COYTE
Francis W. GOODALL
Joseph CALHOUN
Henry M. HEWITT

Camp Dix was located near the village of Wrightstown, New Jersey. The 78th Division, National Army, composed of men from Pennsylvania, New Jersey, New York, and Delaware originally trained at this camp, but it was used mainly as a replacement and embarkation camp under the command of Major-General H. W. Scott. Within a few hours, after the Government secured land for the cantonment, the Bishop of New Jersey was on the ground, planning for a soldiers' Church. Later the Bishops of Pennsylvania, and Newark joined in the enterprise. The Rev. Karl M. Block, of Haddonfield, New Jersey, was appointed Chaplain in charge of the project. The result of this move was St. George's Chapel, a Chaplain's house, and a club house for soldiers, built on lines entirely different from the plan of the YMCA huts. In the basement there was a large lounge forty feet square with a fire place. The ground floor contained an auditorium, seating 400 with a stage arranged also for basket-ball; shower baths, locker rooms, and lavatories were also included. On the second floor reading, writing, and game rooms were provided. St. George's Chapel was always available to the various religious bodies that worked in camp for their own particular service.



ST. GEORGE'S CHAPEL, A CHAPLAIN'S HOUSE AND A CLUB FOR SOLDIERS, PAGE 161

Mr. Edmund L. Coyte, of Trinity Parish, Asbury Park, New Jersey, had the privilege of serving as Brotherhood secretary at Camp Dix during the building of this very complete plant. Mr. Coyte left his business as a retail hardware merchant to take up camp work. Active religious work was not new to Mr. Coyte; he had served as director, secretary and treasurer of his Parish Chapter, as well as vice-president of the local assembly, and vestryman of the Parish. Mr. Coyte was on the ground November 1, 1917. It was his privilege not only to assist in the building of the plant, but also to lay good, solid foundations for the secretaries who followed him.

Organized effort during this period was exceptionally difficult, nevertheless, splendid work was done. St. George's was something of the nature of a military Parish. Numberless details had to be worked out, relative to making the place known throughout the camp, securing music for the services, organizing a choir and so forth. At the same time, Mr. Coyte kept constantly in touch with the hospital, making regular visits. The Civilian Chaplain surveying the situation at one time, said that he would look with dismay on the curtailment of Brotherhood activities at Camp Dix. He attributed the fact that St. George's Club had been crowded to its capacity and that the attendance at the services was at that time always over a hundred as largely due to the quiet and yet effective work of Mr. Coyte.

He was obliged to return to his business May 1, 1918, to be followed by Mr. Francis W. Goodall, of the Church of the Good Shepherd, Scranton, Pennsylvania, who had recently been serving in the San Antonio Camps. As had been the case with Mr. Coyte, Mr. Goodall was attached to the staff of St. George's. Mr. Goodall possessed the ability to appeal to men, and had varied somewhat the original plan of organizing small "personal workers groups." He was a ready speaker, and in that way was able to reach a large number of men. During one month, he addressed 52 group meetings, consisting of over 14,000 soldiers. Sometimes his groups contained as many as 200 men. His method was to go right into the barracks, and in a practical way speak to the men about their problems. For a month, at this time Mr. Henry M. Hewitt, of the Parish of the Resurrection, New York, volunteered his services which were very much appreciated. Mr. Hewitt was an attorney, a member of the National Council of the Brotherhood, and the president of its New York Local Assembly.

Mr. Goodall was still serving at this point when the Influenza epidemic came. A story of the activities of the Clergy and the Brotherhood secretary during this period alone would fill many pages. They worked night and day. No one could picture the horrible scenes that they witnessed, of men suffering terribly and dying on all sides. The Church's men were ever at their posts, praying with the dying, and helping administer the Sacrament to those who requested it, besides attending to the material wants of the stricken soldiers.

At the final period of Mr. Goodall's secretaryship it seemed wise to have him attached to the staff of the YMCA, as it was felt that he would be able in this capacity to look after his group workers in a better way and could more effectually reach the men. However, after a trial, Mr. Goodall requested to be attached again to Chaplain Block's staff, as in his opinion the arrangement with the "Y" hampered him, and left him altogether too little time to do his own work.

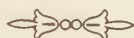
So as far as the Church was concerned this camp was ministered to most efficiently and completely. This was made possible through the opportunity created by St. George's Chapel. The physical plant left little to be desired and the beautiful little Chapel made it possible to hold services for the worship of God in a spirit of reverence and devotion which it was absolutely impossible to obtain in the boisterous, hurly-burly, crowded buildings in the camp. The atmosphere of home which Chaplain Block and his wife and little girl were able to create permeated the far recesses of the camp and lured many a lonely and homesick man to come over in the evening and sit around the big open fireplace or spend his time off in the daytime playing with little Virginia. Never did a little girl have more ardent admirers. In addition to the Brotherhood secretary, Chaplain Block was ably assisted by other Clergy from time to time who made themselves responsible for various phases of the work. The Chapel, through the devoted services of groups of women who freely contributed of their time and energy, maintained rooms to accommodate over night the mothers, wives and sweethearts, who came to the camp in great numbers. Light meals were also served and a canteen established which was greatly appreciated.

The groups organized by Mr. Goodall worked to increase the attendance at St. George's. One night 250 men were brought over in one body. Let him tell the story in his own words;—

"I think you will be interested to know about my latest group. I found two 'key-men' in Company Eight, 2nd Battalion, 153rd Depot Brigade. I at once explained our group idea to them and with them canvassed their barracks inviting men to attend a meeting on Monday night at 7.30 P. M. One-half hour before the time of meeting I again went through the barracks inviting men to come and tackle the thing. The result was that at 7.30 we had the main hall crowded with more than 250 men. Some inspiration! I made a lengthy address to them explaining our group system, after which we took a rising vote when nearly the entire body expressed their willingness to be organized into a permanent group to meet one night a week for prayer and service. After singing some hymns, and repeating the Lord's Prayer the men promised to attend Church in a body on Thursday night. At 7.30 on Thursday night we beheld a regiment of soldiers led by their Battalion Band marching across the parade ground. They marched then into the Church and had a most inspiring service with music, singing and addresses

by the Rev. Mr. Rogers and the Brotherhood secretary. After the Church service the men literally stormed St. George's Club where the freedom of the building had been afforded them. The Rev. Mr. Block and his staff were delighted and said nothing had ever happened at Camp Dix that had impressed them so much. This group promises to grow to more than 500 men in a few weeks time."

It is an inspiration to read over Mr. Goodall's reports and if space permitted it would be a pleasure to repeat here the stories of how he reached thousands of men each week, stirring them to a determination to fight harder for the Great Captain.



CAMP DODGE—DES MOINES, IOWA

HARMON D. JONES

WILLIAM EVANS

Camp Dodge is located twelve miles from Des Moines, where a permanent Army post, Fort Des Moines is also located. The 88th Division, National Army, composed of men from Minnesota, Iowa, North Dakota and Illinois were trained at this camp.

Harmon D. Jones, of St. Mark's Parish, Berkeley, California, a man of middle life, who for many years had served the Church and the Brotherhood in various capacities from vestryman of his Parish to president of the State Assembly of the Brotherhood, brought to the Brotherhood work at Camp Dodge mature judgment and a wealth of experience in religious matters. He readily saw that the work required real sacrifice and he willingly made it, obtaining leave of absence from the Western Union Telegraph Company, with whom he had been associated for many years, to devote the best that he had to the work for the period of the war.

It was his privilege to be a co-worker with the Rev. George Long, D.D., our Civilian Chaplain at this camp. Later in the year Chaplain Gabriel Farrell, 14th Infantry, a Priest of our Church, was here for a short time during Mr. Evans' period of service, but after that the Church had neither a Civilian nor a Commissioned Chaplain.

No one, except those who have done it, knows what it means to be charged with the task of covering one of the large camps. It meant long hours, miles of traveling and then, at times, disappointment. Mr. Jones roomed in Des Moines, going out to camp early every morning and returning late in the evening. At one period the acting commanding officer was a staunch Churchman and in many ways rendered effective service and, by his friendship, gave Mr. Jones added

prestige among the other officers and welfare workers. At Camp Dodge there were invariably two celebrations of the Holy Communion conducted by Chaplain Long. This faithful Chaplain was always untiring in his ministrations to the men, especially men found to have fallen from grace since their Confirmation, whom Mr. Jones had found in his rounds. The Chaplain made weekly trips to the guard house and labored with the men, regardless of creed.

A splendid spirit of co-operation existed at this camp between the representatives of the different Churches, all religious forces co-operating in the matter of turning over to each other the names of men requiring specific treatment. This was particularly true of the Roman Catholics, Lutherans and Episcopalians. It was quite difficult to get the Commissioned Chaplains to arrange religious services or ministrations, even when specifically requested, but these three Churches had bulletins in every barracks and received calls direct from the men. The task of looking after our own men was too large for one man to do, yet in the face of this fact Mr. Jones did not limit his ministrations to Episcopalians, but endeavored to work with and for every man with whom he came in contact. The hospital proved the field in which he did much of his most effective work. He so far won the confidence of the commanding officer of the hospital that frequently this officer called upon him to perform special tasks concerning the death, or very severe illness of men, or details regarding the coming of relatives of sick soldiers. The nurses in many of the wards were accustomed to call Mr. Jones' attention to any patients in their wards needing special care and Christian fellowship. The case of one private might be related as an illustration of this faithful hospital service. This young man was found dangerously ill in an isolation ward. He claimed no religious preference. For a long time he was very low, hovering between life and death. He could not speak but he could hear Mr. Jones and seemed to want that which the Church offered and nodded his acquiescence to Baptism and the sending for his parents. Chaplain Long baptized him on the day on which his parents arrived. They were not members of any Church. Mr. Jones obtained their address and wrote the Rector of the Parish in the town in which they lived. The young man, after a long time, recovered and was discharged, but before leaving the camp Mr. Jones had the pleasure of presenting him to Bishop Morrison for Confirmation, and to further add to his joy word was received from the young man's home that his father and mother were preparing for Baptism and Confirmation also.

At length it was necessary for Chaplain Long to return to his Parish, which left no Priest of our Church in this camp. This fine Clergyman, in Mr. Jones' words "stands out most conspicuously over the twenty or more Commissioned Chaplains in the camp, a harmonizer, a safe leader and a tremendous power for good. His untiring devotion to the sick and afflicted and his faithful ministrations of the Sacraments was commended by all who knew his work. He was ever ready,

night or day, to respond to many and frequent calls for service." The hospital, with no Clergyman available, was a great trial to Mr. Jones and in speaking of this condition he said:—"Just as one regiment was leaving three men came down with spinal meningitis and were removed to the hospital. Two of them died, the third, an Episcopalian, is still alive. I did all I could for him. I shall see him often though the contagion is great and I have to disrobe and don a special outfit to obtain access, ordinarily none but physicians and surgeons being admitted. The sad and unfortunate condition of affairs about here just now is that the Bishop and all the Clergy are on two or three months' vacation, all the Churches are closed and no one to call upon in case of emergencies. One of the most prominent laymen of the Diocese told me it was a shame that such conditions were permitted, that the devil was on the job all the time while our Clergy deserted the field at the most critical time. I have had to ask the assistance of Roman Catholic Priests and Lutheran Ministers in three or four instances."

Mr. Jones had many "key-men" and several strong groups of personal workers. His activities covered the entire camp, including officers and enlisted men alike. Toward the end of August, 1918, he was transferred to the San Francisco Camps where an unbounded opportunity for his faithful work offered itself.

Mr. William Evans, of Grace Parish, Cedar Rapids, Iowa, was called from Camp Travis, Texas, to succeed Mr. Jones. Mr. Jones had studied the situation carefully in camp, and although his own work had been carried on in a most cordial way to all concerned, yet, he came to the conclusion that the Brotherhood secretary in this camp should be attached to the staff of the YMCA. Therefore it was thought best to attach Mr. Evans to the YMCA. At one time the military authorities seemed unwilling to consider him anything but a Civilian Chaplain, but later things adjusted themselves so that he was unhampered. To a large extent Mr. Evans' period in this camp covered that of demobilization and, although conditions were extremely hard for all welfare workers to labor under, yet he found plenty of ways of working among the men. With one or two exceptions celebrations of the Holy Communion within the camp were not possible, and very little effort was made on the part of the Des Moines Rectors to do much for the men in the camp. Mr. Evans made the best of a difficult situation by having Morning and Evening Prayer and occasionally the Litany. It was a fact that for almost eight months our Church was not represented by either Commissioned or Civilian Chaplains in this large camp. The men were obliged to go to one of the Parish Churches in the city, if they wished to receive the ministrations of the Church at all and this Mr. Evans urged them to do, at times taking groups of men with him.

While some phases of work seemed to be discouraging, Mr. Evans was able to help four Ministers of other denominations make decisions to seek Holy Orders,

besides pointing eight other service men definitely toward the Sacred Ministry. Speaking of one of these Ministers, Mr. Evans said:—"It is interesting to note that this man when I first came here was the most active and the most formidable opponent I had in camp and came mighty near wrecking all my plans so far as Camp Dodge was concerned." In the case of a young man who had been thinking about the Sacred Ministry, but who doubted his worthiness, Mr. Evans put the matter squarely to him. "You can by God's help if you will, and he came back at me like a flash, 'then by God's help I will,' and we sealed the bargain on our knees."

One of Mr. Evans' activities took the form of a group of Medical officers. They met Sunday afternoons and took as the basis of their study "Reasons for Being a Churchman," by Little, and sometimes after the meeting had a supper together and went into the city to attend service in one of the Parish Churches. Again, in Lent, Mr. Evans proved his resourcefulness. He borrowed a stereopticon and, together with a set of slides on the life of Christ, furnished by the ever-ready Church Periodical Club, gave an illustrated lecture in the various "Y" buildings on the life of Our Lord. A shortened form of Evening Prayer preceded the lectures, which were well attended. Later a friend furnished a set of pictures on the Crucifixion and these were also shown with a lecture by Mr. Evans.

Rather an amusing incident was noted from one of his weekly reports. A number of our Indian Churchmen from South Dakota were in the ranks at Camp Dodge at the time. "One of them got himself into some scrape the other day and they came around and wanted me to go and get John Kills Plenty out of his difficulty. He had been relieved of his duties for a time and was on a little detached service, but I kept in touch with him while he was on his vacation."

Very cordial relations were maintained with the various religious forces at work in the camp, especially the Lutheran Brotherhood. The work of this organization was quiet, unassuming, definite and successful. The chief drawback to the work of the Church in this camp for a long period was the lack of a Clergyman after Chaplain Long left. The Brotherhood secretary endeavored to fill this need to the best of his ability.



CAMP DONIPHAN—FORT SILL, LAWTON, OKLAHOMA

CHARLES L. BAKER

G. A. KENDERDINE

CLAUDE R. PARKERSON

Camp Doniphan and Fort Sill were located six miles from Lawton, Oklahoma, Camp Doniphan being the training camp of the 35th Division, composed of

Kansas and Missouri National Guardsmen. Post Flying and Balloon Field was also here.

The Brotherhood was unable to secure a secretary for these camps until rather late but the following incident illustrates the varied services rendered, even though a regular camp secretary had not been assigned.

Field Secretary Walter Macpherson, called at the camp and made a survey of all the work. During a visit to the Remount Station at Fort Sill, Captain Comstock, Commander of the Station and an old Brotherhood man, stated that his boys had no place to go for recreation, as they were so far from the YMCA buildings. Mr. Macpherson asked him, "Well, why don't you get a building here?" The Captain replied that he was afraid he would be unable to secure one, whereupon the secretary said he would take it up with the headquarters of the YMCA and he believed he could persuade them to take care of the situation.

He immediately went to headquarters in Camp Doniphan and had a conference with the Camp General Secretary who assured him that he would co-operate in every way with Captain Comstock, supplying a secretary and equipment necessary for such a building. This information was given to Captain Comstock and on the secretary's next visit, a building with everything complete was found at the Remount Station.

Bishop Thurston rendered a very splendid service to the men in the camp, preaching in the "Y" huts and doing personal work among the men. He also had charge of the little Church in Lawton and there conducted services, to which many of the men and their families came on Sundays.

April 1, 1918, the Brotherhood secured as secretary for these camps, Mr. Charles F. Baker, of Trinity Parish, Asheville, North Carolina, who was a salesman with a wholesale music house and was a consecrated Churchman. In addition he was a very fine musician.

He was immediately attached to the YMCA Headquarters staff at Fort Sill, having the privilege of looking up all our Churchmen in the Post and other camps.

Unfortunately he arrived too late to do any outstanding work in the 35th Division but was able to form some very close contacts personally with many of the men just before they left for overseas. On account of Mr. Baker's musical ability, he became very popular throughout the camp, playing at services nearly every night in the different YMCA huts. Through his very earnest efforts he was able to form many warm personal friendships with the men and thus interest many of them in doing personal work among their fellows. Many were encouraged to renew their Bible reading and prayer life.

He also maintained close contact with the Church at Lawton and our Church Chaplains, Bishop Thurston and the Rev. John Oldham, in charge of the Parish at Lawton.

August 12, 1918, Mr. Baker was transferred to Camp MacArthur, Waco, Texas. About this time Fort Sill, at Camp Doniphan, was reorganized into a great "school of fire" designated as Fort Sill, where enlisted men and officers from all camps in the country were sent to receive instruction in the use of firearms, ranging from pistols to artillery.

Mr. G. A. Kenderdine, previously secretary at Camp Pike, took up the work at Fort Sill, August 10, 1918. He quickly adjusted himself to the life of the camp and was able to find many Churchmen among the men. His particular contribution to the work in this camp was his personal influence with the men in getting them to attend services at the Old Post Chapel and the Church in Lawton.

Mr. Kenderdine resigned from the Brotherhood service to enter Red Cross work at Fort Sill October 20, 1919.

Civilian Chaplain Oldham also did some very fine personal work among our Churchmen in the camp.

Throughout the entire period of the work at this point Mr. Claude R. Parkerson, a Churchman, had been serving with the YMCA as religious and building secretary. In addition to his "Y" work he was able to direct and lead many men to our Civilian Chaplains and secretaries. He was also giving a lay service each Sunday at the Old Post Chapel.

When Mr. Kenderdine resigned, the Army and Navy Department was able to arrange with the YMCA to release Mr. Parkerson for the Brotherhood work, and on November 16, 1919, he became Brotherhood secretary for Fort Sill and Post Field. With his previous experience and knowledge of the men in these camps, Mr. Parkerson was able to render exceptionally fine service in the real Brotherhood way. He was constantly in touch with all our Churchmen throughout the camp and by very close personal contact made with the men, he was able to bring many to Baptism and Confirmation.

He tried continually to keep all of the men in close touch with the services in the Old Post Chapel and the Church in Lawton.

He tells of a very interesting midnight service on Christmas Eve. Mr. Oldham arranged for a service of the Holy Communion on this night and Mr. Parkerson was able to bring forty men from the camp to the Church, although it was bitterly cold. There was no fire in the little frame building but the men stayed throughout the entire service. It was indeed an inspiring sight to see those forty men under such adverse conditions kneeling there to receive the Holy Eucharist. After the service,

which ended just after midnight, it was found there were no jitneys nor taxies in which to return to camp, but the boys all cheerfully started out and walked the six miles to the post.

Throughout his work as Brotherhood Secretary, Mr. Parkerson continued to carry on the services at the Old Post Chapel every Sunday, where many of the enlisted men and officers attended, with their families.

As the men were gradually being withdrawn from the post and camp after the Armistice, Mr. Parkerson was transferred, January 15, 1919, to Camp Bowie, Fort Worth, Texas.

The Rev. R. A. Hatch enlisted as a private in the 138th Infantry but his Christian work among the men was so outstanding that he was made a first lieutenant and assigned as Chaplain to the 110th Military Police before sailing for France.



EDGEWOOD ARSENAL—STAMFORD, CONN.

CAMP KING—SOUND BEACH, CONN.

HORACE W. GRAVES

Edgewood Arsenal was used as an Embarkation Camp for Czecho-Slovaks numbering about 300 men, and Camp King with about 400 men was used as an Embarkation Camp for the Red Cross. While still maintaining his business in Stamford, Mr. Horace W. Graves, who had served earlier at Camp Funston, Kansas, and Camp Merritt, New Jersey, was able to devote some little time to these two places. Neither of them was ever continuously served by a Brotherhood secretary. Mr. Graves was able to locate Churchmen at Edgewood Arsenal and gave away many Testaments, Prayer Books, and quite a number of tracts, and other literature. He acted as an unofficial secretary of the YMCA, making requisitions upon them at times for certain supplies. On one particular occasion, a time when some 400 young men were about to go overseas, Mr. Graves found quite a number of Churchmen, arranged for a meeting, and gave out a large number of Prayer Books and Testaments. He continued his interest in these two places until they were abandoned.

CAMP FREMONT—PALO ALTO, CALIFORNIA

E. DAVID WILLIAMS

Camp Fremont was a Regular Army Camp where the 8th Division under Major-General John F. Morrison trained. The camp was two miles from Palo Alto, California, and adjacent to Menlo Park; San Francisco, being thirty miles distant. The Division was made up of men from every part of the country. Mr. E. David Williams, of All Saints' Parish, Los Angeles, enlisted in the Brotherhood work for the period of the war and was assigned, March 1, 1918, to this camp. Mr. Williams was an active business man. He had been actively engaged in Church work, being senior warden of his Parish. He had served the Brotherhood as Council Member, President of the Assembly, and Chapter Director. It is interesting to note that he was living in Chicago when the Brotherhood was founded, and was a member of one of the first Chapters. He was associated with Mr. Houghteling and other early leaders. Mr. Williams is a man in middle life, thoroughly acquainted with the Brotherhood and Church work and enthusiastic for both.

Camp Fremont had originally been designated as the training camp for the National Guard of the Northwest States, but for some reason the "Sunset Division" was sent to Camp Greene, Charlotte, North Carolina, for training and at first Fremont was used as a recruiting camp for the Regular Army. Later it became the training camp for those troops which went out under General Graves to Siberia.

The general topography of this camp was radically different from any of the other training camps and brought its own peculiarities and difficulties to the religious work. Instead of as in the case of other camps, the Government taking over one continuous tract of land for the camp, here the camp was practically put on the vacant lots and squares of several sparsely populated village sites. Here would be a street with rows of homes, then the tents of a regiment, perhaps on the next square would be a handsome residence with beautiful grounds surrounding, then perhaps more tents and barracks. In some ways this made this camp site one of the most beautiful of all the camps in the country.

A local Church of one of the Communions had rather a complete plant in the area occupied by the camp and in a fine spirit of co-operation offered each of the Christian bodies a room in the old residence building. Here the Brotherhood secretary made his headquarters and many a soldier in far-off Siberia had probably often thought of the coziness of that room that Mr. and Mrs. Williams fitted up so attractively that the boys might have some little touch of home. It was here in a closet, that our secretary stored the piles of material comforts which he secured from friends, through correspondence, and delighted many a fellow as he drew them forth and lavishly distributed to meet their wants and needs.

The Chief Secretary tells how on one occasion the Red Cross in despair for linen rags turned to Mr. Williams and in some mysterious way, he produced an almost unbelievable quantity, sufficient to meet their requirements.

The Church center of Mr. Williams' work at first was All Saints', Palo Alto, and the Rector, the Rev. D. J. Evans, was of the greatest assistance to the Brotherhood secretary in establishing himself.

Some time after Mr. Williams had been at work, the Rev. Hugh H. Montgomery, Rector of the Church in Menlo Park, became the Civilian Chaplain. At this place a Parish house was built for the soldiers and for a time this became the center of work.

Mr. Williams up to this time had been working independently of any other organization. An unfortunate confusion now arose between the Civilian Chaplain and the Central Office of the Brotherhood as to the secretary status. This was due to a misunderstanding of the principles of the Brotherhood work in the camps, and Mr. Williams, by arrangement, was placed on the staff of the "Y." He continued his work as he had been carrying it on, until the rapid demobilization of the camp required that he be transferred to another camp, and he was sent to take up the work in the San Antonio district.

There were frequent celebrations of the Holy Communion within the camp; the schedule changing from time to time. In addition to Chaplain Montgomery, the Rev. David J. Evans of Palo Alto, the Rev. F. A. Brown of Redwood City, and the other Clergy in nearby Parishes did a great deal of splendid work. Besides these Priests, the Rev. W. R. H. Hodgkin, Rector of All Saints' Parish, Berkeley, California, was YMCA religious director in one of the huts, and Rev. R. B. W. Hutt, Rector of St. Mark's Church, Casper, Wyoming, served as a private in the 66th Infantry and was later commissioned a Chaplain and served at the Presidio.

Mr. Williams was spending one afternoon each week in the Base Hospital, when the commanding officer, who is a Churchman, asked him to devote two afternoons a week to the hospital. Mr. Williams gladly did this and it gave him an unusual opportunity to work among the men. He was especially useful during the Influenza epidemic. The following quotation from one of his reports gives the details of this service:—"Since the quarantine was put on the camp, I have been working for the Division headquarters and the various regiments. I was one of very few granted a pass to go in and out. The Defenders' Club has furnished me each day, in relays, automobiles to do the work. I have handled thousands of dollars, purchased every conceivable thing, shipped everything from horses to household goods, and served at the Hostess' House by taking into the camp thousands of packages to the officers and men. Some nights I never took off my clothes. The officers and men were not allowed to leave the camp, and had to

have someone to do this outside work, so the Division headquarters sent for me, and asked if I would undertake it. I had in my office at one time five hundred pieces of mail, which I have now sent out, besides express packages."

It was a matter of great regret to Mr. Williams that during this trying period no Priest of our Church was ministering in the hospital. The only Clergyman there was was a Priest of the Roman Catholic Church. During Mr. Williams' secretaryship many men were confirmed and through his influence some were baptized. He was always endeavoring to build up the attendance at the Holy Communion in the Parishes adjacent to the camp, particularly at Palo Alto and Menlo Park, devoting considerable time to the problem of caring for the spiritual needs of the soldiers, which resulted in special services at times and entertainments in the Parish house.

On one occasion a detachment of troops was leaving this camp on their long journey to Siberia where they were to go on active service. Somehow there had been a confusion of orders and the sweaters and other articles so necessary to a soldier's comfort in a winter climate had not arrived. The Red Cross stock was entirely exhausted. The commanding officer appealed to Mr. Williams for help. This gave him the opportunity to call on the loyalty of his Church friends in Southern California who had so often helped him. The request was telegraphed and in an incredibly short time sweaters—helmets—socks—wristlets came pouring in with the result that all the men were equipped before leaving. The commanding officer sent for Mr. Williams and offered to take him along to Siberia without expense saying, "I need you for my men, for you are the right man to help them and to help me."

In December Mr. Williams was transferred to the San Antonio Camps. En route he inspected the work of Mr. Farner and of Mr. Miller at El Paso.



CAMP FUNSTON—FORT RILEY, KANSAS

HORACE W. GRAVES

HERBERT W. RAYMOND

Camp Funston was situated two miles from Fort Riley, a Regular Army Camp. Junction City and Manhattan were each a few miles further distant. The 89th Division, National Army, composed of men from Kansas, Missouri and Colorado, and the 92d Division, composed largely of colored troops, originally trained at this camp. A new Division, known as the 10th, was organized during the summer of 1918 and was about to leave for France when the Armistice was signed. Major-General Leonard Wood was in command at Camp Funston.

Mr. Horace W. Graves, of St. John's Parish, Stamford, Connecticut, entered the Brotherhood service during the latter part of 1917, but he was not able to report for duty at Camp Funston until January, 1918. Mr. Graves was an active business man. He was superintendent of his Parish Sunday school, the leader of the largest troop of boy scouts in New England and was also an active worker in the local YMCA. He had had years of experience in dealing with boys and young men.

Mr. Graves was quartered with the YMCA at camp, was officially attached to it and his relations with the "Y" were particularly close. He worked with the Reverend Richard Cox, Rector of St. Paul's, Manhattan and the Rev. T. W. C. Cheeseman, Rector of the Church of the Covenant, Junction City. Besides these two Priests of our Church, the Rev. Otis E. Gray, formerly of Trinity Church, Atchison, Kansas, was Civilian Chaplain, later becoming Commissioned Chaplain of the 353d Infantry. Mr. Graves in his definite constructive work enlisted a "key-man" in every Company, and a "personal workers group" in all but one or two of the barracks in the 353d Infantry. Chaplain Gray at this time was obliged to give up his Sunday school for children at Fort Riley and Mr. Graves not only carried it on, but brought its membership up to about forty.

As an example of the way in which Mr. Graves was able to make himself useful, the following from one of his weekly reports is quoted:—

"Yesterday got in touch with an adjutant and had him furlough one of his men whose mother had come all the way from California to see him, and only had a few hours before her train left for the West. Some detail was holding the boy on duty. The adjutant had them together in about twenty minutes."

Shortly after Mr. Graves' arrival plans were made for a weekly celebration of the Holy Communion conducted by Chaplain Gray. This opened an opportunity for Mr. Graves to build up the attendance at these services. At one time when Chaplain Gray was ill and incapacitated for service, Mr. Graves was the only Episcopalian working with the men in this camp, and it was positively forbidden for anyone to mention the particular Church to which he belonged, or to seek men of his own particular Church. This was a military order. In twelve regiments Mr. Graves had three hundred men that he considered to all intents and purposes "key-men," besides over one hundred and fifty men in "personal workers groups." One of these "key-men," a Reformed Presbyterian, had an offer from a Christian Endeavor Society to raise funds for any purpose his group desired. Bishop Wise, on one of his visits to the camp, addressed a congregation of 4,000 and on the same day Bishop Johnson, of Colorado, addressed 3,000 men of the 342d Field Artillery. Besides these two distinguished Churchmen, Dr. Denlinger, formerly of the Church of the Holy Apostles, New York, spent a

week in the camp lecturing in the YMCA huts. Mr. Graves was transferred nearer his home in April, 1918, being assigned to Camp Merritt.

Shortly after this Mr. Herbert W. Raymond, who previously served at Camp Grant, Illinois, was transferred to Camp Funston. After leaving Camp Grant, Mr. Raymond made a trip to confer with secretaries Choate, at Great Lakes, and Williamson at Camp Custer. The 89th Division left the camp for overseas just previous to Mr. Raymond's arrival and the organization of the 10th Division began.

The Rev. Harry L. Virden was at this time Civilian Chaplain, later he was commissioned as Chaplain of the 69th Regiment.

Mr. Raymond was officially connected with the YMCA and throughout his period of service maintained the closest and most cordial relations with them, as well as with all the other organizations.

The Holy Communion was celebrated regularly each week by Chaplain Virden. Special social times for them were given in the Parishes at Manhattan and Junction City. At one time, during Mr. Raymond's period, there were sixty-five thousand men in the camp and, as our Church is not particularly strong in the sections from which these soldiers were drawn, the percentage of Episcopalians was very small and the task of finding them was somewhat like looking for the proverbial needle. During the months of July, August and September, the 10th Division was undergoing intensive training in preparation for overseas duty. There were constant changes among the men and a great distance had to be covered in order to reach them, which many times resulted in disappointment. During the period subsequent to the signing of the Armistice, a time so trying to both religious workers and men themselves, the following opinions were gathered by Mr. Raymond:

"I have been very much interested in questioning men in camp regarding their opinions and ideas of army life and I am going to tell you of a few instances indicative of the soldiers' opinion. These men were asked how they liked the soldiers' life and what their idea of army life was according to their experience. They were taken indiscriminately as they came up to the YMCA desk to buy stamps, etc. Some of the answers were amusing and some were ridiculous but, broadly speaking, they were instructive. The general sentiment among them is that war is over, that they are simply marking time, with no chance to show their prowess as soldiers in the Great World War, or an opportunity to even see the place where their more fortunate brothers in arms helped to drive the Hun to his hole. Every one of them is anxious to get home for Christmas; a hope that only a few will realize. Before the peace rumors made it apparent that the 10th Division would not see oversea's service, they were all being trained and worked very hard and leading a most strenuous existence. So it seems as if it were a particularly



"HUMAN ISLAND!" TROOPS WERE MANY IN THE CAMPS

good time to ask them how they liked the Army and Army discipline. The replies were various and curious. One tall, lean, Missourian said, 'Nuthin like it,' and heaving a long sigh of martyrdom, strode away. That answer was concise and to the point, hardly characteristic, but interesting, in its way. Another just grinned, shifted from one foot to the other and replied, 'I dunno,' and marched away. A third was optimistic: 'Army life is all right. I'm going to re-enlist.' He was a sergeant. Another was interviewed right after mess, and the intimate relation between his stomach and his idea of army life was plainly demonstrated. 'Rotten, —onions in everything, I never want to see, smell or taste onions for the rest of my life.' A more serious-minded man, who had taught school in Michigan, said, 'It is a splendid opportunity for physical upbuilding, and in some cases for mental improvement also. I am sure there are few of the men here, who do not feel better in every way than they did when they entered the service.' A Scotch laddie was wee bit serious, he stuck out his elbows so that the corporal's chevrons might be in a prominent position, cleared his throat loudly, and leaned far across the counter. 'A man's job,' he said. 'Kids ought not to try it. They can't stand it you know.' And a grizzled old sergeant standing near, straightened up at attention, and backed him up, saying, 'You are right buddy. It's a man's job, if you do it all right.' Three young chaps came next. 'Look at these shoes,' said one with a world disgust in his voice. 'Box cars,' exclaimed another, 'Haven't lifted my feet two inches off the ground for a month.' And he evidently believed it, but I saw him kick a book off the table as he came into the 'Y' hut. A law graduate with a sociological point of view was quite enthusiastic. 'Wonderful,' he said, 'couldn't be a more perfect democracy than there is among the men of the Army. All are equal and enlisted in the same cause. Every man is judged for what he is, and not for what he thinks he is. Two of the best friends in my company are a very temperamental artist and a hoister-man in a coal mine—impossible under any other circumstances. Hope it will continue after the war.'

"That gave me a pointer. Men look upon the Army life with a professional eye. A company barber came along, 'Rough-necks,' he said, 'Never comb their hair.' Then came a gambler: 'Pretty square gang, but not much doing, they are mostly broke.' An insurance man said, 'They are a hot bunch. No thought for the future, the government takes care of them, and don't pay them to think. They will need some one to take care of them after they get out of the Army, I suppose that the unmarried ones will get married when they get home.' A reporter's idea was, 'The Army is the best place that I ever saw to study human nature in the rough. And it pays about as well as taking assignments on a newspaper you know.' A country boy and a city bred lad came next. Said the country boy, 'I tell you, the Army is all right for a feller that has lived out doors, and worked hard all his life, but it sure must be hard on the poor devils from the cities that always had someone to wait on 'em and hand 'em nice sittin' down jobs.' The city

lad smiled and said, 'This army stuff is all right for somebody that has been away from home and can look out for himself a bit and let his stomach bump up against his backbone, but honest man, I feel sorry for some of these poor hicks that never saw a street car before they came down here, and they don't know enough to get out of the way when a motor truck comes along. Yes, I am certainly sorry for them.' Perhaps the two who presented the most amusing opinions were the smoker, represented by a young fellow who had been a drayman in civil life, he had a cigarette stuck in the lower left corner of his big weather-bronzed face, and the non-smoker whose champion was a very young fellow with very black hair, a high forehead and piercing black eyes that snapped and bounced with enthusiasm and emphasized his rather anæmic appearance. Perhaps it was unfortunate from the so-called moral point of view that the smoker was a big, husky, healthy fellow, while the other was quite the reverse—but that is the way things happen in the Army. The fellow who smokes finds in it a certain consolation, and generally seems to possess that sense of humor that makes the Army life quite endurable. Said the smoker, 'Well, now, it ain't so bad. Gets sorter pestiferous once in a while, but then I always light up my old pipe or one of these here pills that always melt in my mouth, and what with enjoyin' one and fussin' with the other, I forget my other troubles. It ain't so bad, there's lots worse. Don't know how these fellows that don't smoke get along.' The non-smoker, 'It is simply disgusting and degrading from every point of view. I fear that it will take this nation a long time to recover from many evils. Take the cigarette evil. It was well on the way to banishment when the war began. But I expect that the fight will have to begin all over again. I cannot see what enjoyment these fellows get out of sucking ashes into the'r systems and blowing them out again.' And so it went through the hundred who were interviewed. The general sentiment was that the *Army* was *all right* and that it was a great life if you don't weaken. Those who criticized devoted their objections to the heat, the dust and the flies, rather than to the discipline and drills and other regular Army conditions. Most of them were perfectly well aware that while they were suffering some inconveniences that they had no real hardships. All were regretful that they were prevented from enduring the hardships of the soldier on the battle front. One man said, 'I came into the Army to fight the Germans, and I sure am sore not to get a chance at the hero business over in France.' These men are disappointed that after all their hard work getting trained that they have to go home again without seeing anything of the fighting that they have prepared for. There are 'all kinds and conditions men' here and they have ideas as varied as their conditions. The answers quoted are representative. The great majority are fairly well satisfied with the treatment they have received, however, we must remember that in order to keep up the Army traditions, they must grouch a bit."

The commanding officer and a number of his staff were Churchmen and at

all times courteous and helpful to Mr. Raymond. It was during Mr. Raymond's secretaryship that the Influenza appeared in Camp Funston. The commanding officer of the Base Hospital had previously extended every possible courtesy and facility to the Brotherhood secretary in his hospital work. An order from him gave Mr. Raymond permission to visit the hospital at all times and permissions to get any information that he desired regarding the location of men in the hospital. There were 2,600 cases of the "Flu," which later ran up to 8,000 cases, 5,300 being at Fort Riley alone. During this trying time, Mr. Raymond did everything possible for the sick and distressed. The camp was deluged with telegrams, telephone calls and personal applications from frantic relatives for information about their boys. The following will typify Mr. Raymond's work during this time:—

"Have read services to men in the hospital, had private prayers with seventy-eight (all Creeds) prayers for dying to eighteen men, thirty-two men have agreed to join their respective Churches, fourteen of this number having for the first time decided to accept Jesus Christ as Lord and Saviour. No Churchmen among them as far as I know but few of our men have been seriously ill and have no record of any deaths among them."

Mr. Raymond discovered forty-five Indian Churchmen in camp from the different reservations, and besides hunting them up enlisted their participation in the Holy Communion. At Christmas time, he arranged for a celebration of the Holy Communion, and enlisted the help of a choir of nurses from the Base Hospital. There were forty-five of the boys at the service, many others having gone to one or the other of the two nearby Parishes. Mr. Raymond had conferences at night with men, sometimes numbering twenty. Many men, who would have otherwise become careless and indifferent were encouraged to live the Christian life. Mr. Raymond remained at Camp Funston until February, 1919, being then obliged to return to his business.



CAMP GORDON—ATLANTA, GEORGIA

BERNARD SUTTLE

HORACE R. CHASE

At Camp Gordon, located twelve miles from Atlanta, Georgia, the 82d Division, National Army, was trained, but later Gordon became a replacement camp. The 82d Division was known as the "All-American" Division. Seventy per cent of the men were foreign born and it was estimated that there were eight thousand foreign-born Jews, eight thousand Italians, and about fourteen thousand

from twenty-five other countries. The men came chiefly from New England and the Eastern States, with a few from Maryland, Georgia and Alabama.

Mr. Bernard Suttler, of Holy Comforter Parish, Atlanta, Georgia, was one of the first three men to represent the Army and Navy Department of the Brotherhood in the camps, beginning his work September 24, 1917. Up to the time he was appointed secretary he had been manager of Caldwell's Publishing Company, in Atlanta, also doing considerable writing. Although sixty-five years of age when he entered the service, he was as active as most men at forty, and his heart was even younger. Mr. Suttler was early associated with the YMCA and upon the testimony of the "Y" camp secretary was the most widely known man in the camp. To illustrate the cordial relationship which Mr. Suttler enjoyed in the camp, the following from one of his weekly reports is quoted:

"Have gained a new title this week. The religious work director of the camp introduced me to a big nob from Vanderbilt University as the *Bishop* of the camp 'who goes where he pleases, blows up everybody that he thinks needs it, and all are glad to see him come and sorry to see him go.' I accepted the first half as true but demurred to the latter for I suspect that some of the 'blown ups' rejoice to see my back occasionally. I am now 'Mister,' 'Doctor,' 'Captain,' 'Colonel,' 'Dad,' 'Papa' and 'Bishop.' The only indignity in titles I have escaped is 'Professor.' When I am hit with that I think I shall get me a club. 'Doctor' and 'Dad' are the staying titles, the others ephemeral."

Early in his work Mr. Suttler realized that in order to cover the camp it would be necessary to have aids. Accordingly, he appointed eight young men, whom he termed deputies, and these were stationed in far parts of the camp to assist him as volunteer workers.

As already stated, the 82d Division was composed of men from many countries. Thousands of them were illiterate, and had only a hazy understanding of citizenship and why this country was at war with Germany. Mr. Suttler was impressed with the seriousness of this condition, and endeavored, so far as he was able, to educate these men along the lines of true citizenship. He frequently lectured in the "Y" huts on citizenship, especially Christian citizenship and the reason why this country was at war with Germany. His work along these lines was commended by both military and civilian leaders. In November, the Rev. G. I. Hiller, secretary to the Bishop of Atlanta, was appointed Civilian Chaplain. Chaplain Hiller maintained this position for considerably more than a year, co-operating with Mr. Suttler. All of the larger denominations were represented in the camp, either through Commissioned or Civilian Chaplains.

It was Mr. Suttler's endeavor to push the religious program of the YMCA steadily to the fore, and put in the background the recreational and social events.

Preceding the regular moving picture show, fifteen or twenty minutes were often given him, which he used to talk to the men on high and lofty ideals of Christian citizenship and mutual service. On the other hand, when a speaker disappointed, or some exigency arose to prevent his coming, Mr. Suttler organized forums upon very short notice. He writes: "Have had talks with more than 100 sick men in the Base Hospital and Infirmarys. Lectured at 'Y' hut No. 150. Led one religious service at 'Y' hut No. 157. Have talked with a large number of men and find them showing a gradual improvement in their feeling toward good morals and religion. The chief obstacle is the tremendous fact that we are dealing with a question of which 90 per cent have never had a serious thought. We must educate them like children and before we can get results they will be gone and our job unfinished."

Trench and Camp had the following comment on one of the forum meetings: "The Saturday evening 'Open Forum' was conducted by Mr. Suttler, camp secretary of the Brotherhood of St. Andrew, who is also a full-fledged member of the 'Y' staff, and by reason of his age and length of service 'the dean of the welfare workers in the camp.' The subject was, 'What of the Church?' The audience was large, intelligent and alert. The meeting went with a bang from the start. We had the pleasure of having with us Mr. F. S. Titsworth, of Philadelphia, Executive Secretary of the war work department of the Brotherhood of St. Andrew. Mr. Titsworth took a full hand in the meeting and the boys gave him the time of his life. After the meeting they gathered around him and there was a royal discussion, which lasted until quitting time—10.30. Our visitor left greatly pleased with 'Y' No. 150 and its cohorts."

At one time there were about 500 Church boys in the camp, but in the constant shifting and transferring of troops, it was very difficult to keep in continuous contact with them. At one time when there were 270 Church boys in the camp Mr. Suttler wrote that less than 20 per cent attended Communion regularly but that probably 50 per cent of them had attended one Communion. Our own boys were a joy and a comfort to him, and his pride in their good examples may be expressed in the following: "Our Church boys in camp are setting a good example. In the regiment where I live (326th Infantry) we have less than 30 Churchmen (1,600 Romanists, 500 Jews) but our 30 represent the most virile Christian element in the camp. Night before last when I went out of my room at 9.30 to the 'good night' service one of our boys from Company C was at the piano, another from Company D was leading the meeting and another from the Ordnance Depot Company was leading the singing. It looked good to me. New Churchmen, or rather names unknown to me are getting scarce. Four-fifths of all names now coming to me from the various sources are already on my list."

From time to time there were quite a number of men who were desirous for Confirmation, and in some instances, this was arranged, but it was the cause of



AFTER THE DAY'S WORK WAS DONE

great disappointment to Mr. Suttler that a Bishop was not available at all times. For instance, one class of considerable size was organized and the Bishop was away on a two months' vacation and there was no other way to accomplish the Confirmation. Then at times the Civilian Chaplain was delayed, or prevented from coming at all for regular celebrations of the Holy Communion. After a trip from the camp on a brief lecture tour for the YMCA Mr. Suttler found the following conditions prevailing: "Got back this morning to find that there was no Chaplain here last Sunday and that twenty men waited half to three-quarters of an hour for him. I do not understand it. The trip was profitable, had fine and eager audiences and at the last had to run away as new places kept putting in demands and I had already done more than expected when I went there. Spoke twice each day for five days, once on one day and three times on Sunday. Had a most beautiful service last Sunday morning at the Base Hospital. About fifty nurses present, with some seventy-five convalescents and officers. Had some good decent Church hymns (no rag time) good reading, responsive reading of Psalms and the best stab I could make at something like a real service. Some of the nurses came to me with their eyes tearful and said it was the first time they had heard an Episcopalian or seen anything in the nature of a service that reminded them of home."

Gambling was the prevailing vice. Mr. Suttler branded this evil in uncompromising and no uncertain terms. It was a great disappointment to him that some of the Civilian Chaplains did not come out strongly in protest, but instead they told their men that if they felt that they must play to keep the stakes small. In other words, "stealing is all right," as Mr. Suttler told them, "if you only steal a little bit."

During the Influenza epidemic the camp was quarantined for about six weeks. Like the situation in most of the other camps, it was a time when everyone did his utmost to combat the disease. Mr. Suttler spent a great deal of time in the Base Hospital visiting the sick and bringing comfort to the dying.

Probably no other secretary in the Army and Navy Department of the Brotherhood exerted a wider or more far-reaching influence than Bernard Suttler. His desire was to make Christian citizens and he wanted everyone with whom he came in contact to see the great need of this citizenship and actively engage in its attainment. Mr. Suttler retired from the camp March 8, 1919, after having spent nearly eighteen months in the service of the Brotherhood. Next to the camp General Secretary of the "Y," who preceded him in camp by about one week, Mr. Suttler's term of service was longer than that of any other secretary connected with the camp. He was selected to work on the Parish Plan in his Province, and was succeeded by Mr. Horace R. Chase, who was transferred to this camp from Camp Wheeler.

Mr. Chase arrived at a time when organized work was impossible, but did a splendid service in a personal way until August 15th. The following quotations give a first-hand idea of how he was able to serve the camp:

"My general work has been along the same lines. I have kept myself occupied with individuals, as it were. Have had talk after talk with men alone and in groups of two or three. Have been consulted and have helped several men regarding allotments, insurance and discharge. Have made two trips to Fort McPherson and spent some time there with the wounded men. Found there some soldiers from the 31st Division which had been trained at Camp Wheeler. One of the definite results was shown this week. A man dressed in civilian clothes met me; I felt sure of his face but the dress created some doubt. This was quickly dispelled, when he said, 'Don't you remember me? The chap you helped at Camp Wheeler.' The instance came back to me. After some inquiries, on leaving me he said, 'I will remember for many years our associations at Camp Wheeler and the help you were always willing to give.' I cannot give you any definite results for this week but I can tell you of two instances which show the impressions and definite results of work done months before. One is from a major who has just returned from overseas. He tells me the interest and work done for him and the boys of his company when at Camp Wheeler was one of the most sustaining and helpful forces in their lives at the front. The other is from one who was a private in Camp Wheeler. He was promoted to second lieutenant and sent overseas. I knew him well as he was one of my group men. Since his return I have seen him here. He confirms the above from the major and adds, 'That one of the most comforting thoughts always with him was the spirit and tone of the Brotherhood of St. Andrew.' It seems to me that such cases as these show true and lasting results. May we not hope that what we are doing this day and hour may in time to come show equally strong results."

What an inspiration this experience must have been to Mr. Chase: "Overseas men for demobilization were arriving with great regularity at Camp Gordon. Their discharge had the tendency to make the soldiers of the regular units in camp long for their home-going day. On one occasion I noticed a young soldier boy looking rather down-hearted. I approached and asked him what was the matter. He quickly replied, 'I am longing to go home and I can't get a discharge, nor can I get a furlough.' As we conversed he became so wrought up that he declared: 'I have about made up my mind to go anyhow and take chances of being caught.' This statement on his part made me more interested in the case. I took him into my hut and we had a heart-to-heart talk which ran up to the hour of Taps. He told me of himself, his home and Army life; how he had lost father and mother; that he and an older brother were the only members of the family left; that they had struggled along in life together and had become very close and dear to each other. These facts appealed to me and I became much interested in the young

soldier. I recalled his words of the early part of the evening, what he had stated and what he intended doing. He still claimed to be of the same mind. I reasoned with him but he still remained determined. I told him that such action would not bring him comfort or peace. The sorrows and troubles of the past would not be lessened in memory or thought. On the other hand his whole future life would be marred and blackened. He listened and I asked him to give up the idea and forget the threat. This he would not do, but did give me his hand with the promise to put aside the intention for another day, and that I might know his word was good he would come and see me at the same hour the next night. This he did but his intentions had not altered. Up to this time I had not asked as to his Church affiliations, but now did so and found he had none. My determination to hold him became stronger than ever. I spoke to him of the higher life and how that by prayer to God he would be given strength. I gave him a *Soldiers' and Sailors' Prayer Book* and asked him to read the 51st Psalm and 45th Hymn and come and see me one more time. I felt sure he had the heart and I believed I could reach the better self. He made the promise and the second time found him at the Brotherhood hut. He looked happier and appeared brighter. He told me he had read the Psalm and Hymn. I then said we will have a prayer together. I endeavored to put my whole soul into this call for Divine help. On rising he gave me his hand and said his mind was changed and he would bide his time. His word was good. In a few weeks military matters adjusted themselves and he received his joy stripes and went rejoicing to the home of his brother."



CAMP GRANT—ROCKFORD, ILLINOIS

HERBERT W. RAYMOND
EUGENE FARNER

Camp Grant was located five miles from Rockford, Illinois. The 86th Division, National Army, known as the "Black Hawk" Division and composed of men largely from Wisconsin and Illinois originally trained there. This camp was under the command of Brigadier-General C. G. Martin. After the Division left, it became a replacement camp.

Mr. Herbert W. Raymond, of St. Simon's Parish, Chicago, Illinois, began work here on December 7, 1917. Mr. Raymond was an assistant manager for Marshall Field and Company and was director of the Brotherhood Chapter in his Parish, vice-president of the Chicago Local Assembly, lay reader, superintendent of the Sunday school, and a member of the vestry. His Rector writing of his engage-

ment with the Brotherhood said he was a Churchman, spelled with capitals, and one of the most loyal and earnest men with whom he had ever been associated.

The Church was already well represented at Camp Grant in the person of the Rev. Frank E. Wilson, Civilian Chaplain, later appointed assistant to the Director of the War Camp Community Service. Besides Chaplain Wilson there were two other Priests of the Church in the camp—one Commissioned, Chaplain Howard R. White of the 332d Machine Gun Battalion and the Rev. E. H. Merriman, Rector of the Church in Rockford.

Mr. Raymond was attached to the staff of the YMCA. A splendid spirit of mutual helpfulness prevailed.

There were two regular celebrations of the Holy Communion each week, and sometimes additional celebrations were provided. From the beginning, Mr. Raymond was successful in building up the attendance of these services. An idea of the effectiveness of this feature may best be illustrated by stating that at one time the attendance was 65, 90 and 100 on three successive Sundays. A preparatory service was held on Easter Eve by Chaplain Wilson, at which the attendance numbered 300. The Civilian Chaplain and the Brotherhood secretary shared a room at "Y" headquarters, and Chaplain Wilson was also given space in the "Y" garage for his automobile. Besides the Clergy mentioned, there was also at this camp a very earnest and energetic Churchman in the person of Eugene Farner, building secretary of "Y" hut No. 5. Mr. Farner was able to assist Mr. Raymond materially and after the latter was transferred to Camp Funston, he became Brotherhood secretary at Camp Grant.

Believing that there were greater opportunities for service at the Base Hospital, Mr. Raymond went to "Y" hut No. 6 which was in that area in order to devote considerable time to this work. The following quotation will give a little side light on his activities there:

"When I go into a ward I find all kinds and conditions of men and I believe that I am following the teaching of Our Blessed Lord in doing all that I can for them independent of every other consideration but the fact that they are men and brethren and need help. If you could go with me into a ward where men have been lying on a bed for weeks and see the smile that lights up their faces, and hear them pass the word all along the line of beds, 'Here comes Dad,' I know that it would do your heart good. I first minister to their temporal wants, stamps, postal cards, stationery, magazines, newspapers, money to send home. They give me the cash and I send a check to their homes so that they do not have to pay charges for express or postal orders. Then I have talks in the different wards and later personal interviews with the men, many of them at the urgent request of the men themselves. I am able to help many a man to turn over a new leaf, and to

lead a better life and to atone for sins committed, and also to return to the Church to which he belongs. I find many of our own Church among the men in the hospital and I have prayers with them and sometimes read the services, Evensong, and also leave with those who have none, Prayer Books and Testaments."

When Mr. Raymond left Chicago the local Masonic paper printed a little sketch together with his photograph under which appeared—"When you see this man do not pass him by, speak to him and make yourself known to him, he can help you and will be glad to know you." Not long after he arrived in camp two young fellows approached him and said that they had seen his picture in a copy of the paper that had been sent to them, and accordingly were making themselves known. They were both Churchmen. The lives of the secretaries in the camps, while in many ways enjoyable, were at times, exceedingly strenuous. In order to give the complete picture, an account which will demonstrate some of the difficulties which were encountered, follows:—

"The longer I am here at Camp Grant, and the more that I see of the splendid opportunities for service among the men, and the more that I experience the hearty responsiveness of these soldiers, both officers and men, the more I become convinced that it is a glorious privilege and a never-ending joy, to 'Serve The Master' through these men. Never before in all my life have I realized how the Holy Spirit works among men in such marvelous ways. And every morning I arise thankful that I have another day in which to experience these joys that come to us through service.

"Let me tell you about the experience of Rev. F. E. Wilson and myself on Sunday morning, January 13th. The day before had been cold with a fierce biting wind and driving snow, and we awakened at 6 A. M. on Sunday to find the frost on the window panes so thick that it was quite impossible to tell what kind of weather it was, but judging from the whistling wind and the swish of the snow pellets against the windows, we realized that a severe storm was in progress. We dressed hurriedly as men must when the thermometer registers fourteen degrees below zero, and the fires have been extinguished for hours; and prepared to make the long walk to mess about a mile distant. With heavy ulsters buttoned tightly and helmets pulled down about our ears, we plunged into the wild gale and driving snow that struck our faces like miniature lances, so, with heads bent down and bodies leaning against the fierce blasts, we floundered through drifts to the mess house. It must be understood that in the Army one must be prompt at mess or else one loses out and has to go hungry till the next mess-call. So when they shout 'Come and get it,' we fly in order to get our share. On this particular occasion we felt that we needed food to fortify ourselves for the task ahead of us. After a tin of oatmeal and a bowl of coffee, we felt more like facing the storm again, which we had to do literally, for the wind was directly in our faces on the return trip to

headquarters. After a few minutes to get warm and to screw up our courage, we started for the Chapel at the Base Hospital, carrying a portable altar and about one dozen Prayer Books. The altar is about the size of a large suitcase, and is made of thin wood and contains all the altar-fittings. This time we were going at right-angles to the wind or, as a sailor would express it, 'with the wind a-beam' and 'blowing great guns,' the drifts in many places were waist high; we floundered and ploughed our way through them, taking turns at carrying the altar, and at last arrived, having covered another mile of wind-swept prairie, only to find that not a soul came to the service.

"But feeling that we had tried to do our duty as Soldiers of the Cross, we drew up to the grateful heat of a red-hot stove and rested ourselves and gathered strength for the two-mile journey to the "Y" hut, where we were to have a service at 10 o'clock.

"We again started on the road. The wind seemed to blow harder and to penetrate our heavy coats. The hard frozen snow seemed to smite us with a sharper sting. The heavy gusts sweeping over the prairie nearly blew us over at times, so that we had to turn our backs and dig our heels into the snow in order to keep on our feet at all. We pushed on however, stopping now and then to shift the load. How good headquarters looked and we knew how warm and comfortable it was there, but we pushed on, and it was soon lost to sight in a smother of snow, and through the driving snow appeared hut No. 1, with its inviting and hospitable doors right close to the road, and with smoke pouring from its chimney bearing evidence of the glowing fires within. That, too, soon disappeared behind the snow-curtain, and we saw a blur of light on our right, and knew it was the 344th regimental exchange; that was soon passed, and before long we could make out dimly hut No. 2. Oh! how good that green building with the red triangle in the gable looked and what a beacon that YMCA triangle was for us! And we thought how it was a beacon and the sign of a haven for the boys all over the world, and the good cheer, good fellowship and Christian Charity that it holds for all men. And we entered where we found light, and a warm welcome, and, best of all, we found two men waiting to make their Communion."

In June Mr. Raymond went to Camp Funston, and his place was filled by Mr. Eugene Farner, of St. Michael's Cathedral, Boise, Idaho, who had been rendering efficient service as a "Y" secretary. Mr. Farner had the advantage of being thoroughly familiar with the camp and well acquainted with the personnel. Unity and concord existed amongst all agencies to a singular degree. The "Y" willingly released Mr. Farner to take up the Brotherhood work. He had been organist and choirmaster of the Cathedral in Boise, as well as community musical director for the city. In the midst of an extremely busy life, he had found time to be the Director of a Junior Chapter and an active member of the Senior Chapter of the

Brotherhood. He entered upon his service as Brotherhood secretary with an immense amount of enthusiasm, and immediately there was a great increase in the attendance at Holy Communion.

After the departure of the 86th Division the camp became a replacement camp, which meant building over the whole scheme of procedure, which Chaplain Wilson had well in hand, so it was decided to transfer Mr. Farner to Camp Cody, where he reported in September, 1918.



GREAT LAKES NAVAL STATION—WAUKEGAN, ILLINOIS

H. LAWRENCE CHOATE
ALEXANDER HAMILTON
GEORGE C. MURDOCH

Great Lakes, situated near Waukegan, Illinois, thirty-five miles from Chicago, included besides the main station, Camp Paul Jones, Camp Ross, Camp Dewey, Camp Farragut, Camp Decatur, as well as a small Naval camp at Grant Park in the heart of Chicago.

This station was under Commander William A. Moffett. The first Brotherhood secretary appointed to serve at Great Lakes was H. Lawrence Choate of St. Paul's Parish, Chicago. Mr. Choate was Director of his Parish Chapter of the Brotherhood, a Sunday School teacher and for many years a Brotherhood leader in Pittsburgh, his former home. In business life he was district sales agent of the Quaker Oats Company.

The situation at Great Lakes was particularly favorable to the Brotherhood work, since Chaplain Frank Thompson, a Priest of the Church, was Senior Chaplain of the whole station and also a ranking Chaplain in the Navy. The Rev. Bernard I. Bell, formerly Dean of the Fond du Lac Cathedral, and now President of St. Stephen's College, Annandale-on-Hudson, New York, was assistant to the Senior Chaplain.

Mr. Choate visited Great Lakes for a week in November, 1917, after obtaining a leave of absence from his business, only intending to make a short visit. But the work appealed strongly to him, and November 26th, found him definitely installed in the camp. He was not attached to the staff of the YMCA although, throughout his term as Brotherhood secretary the most cordial relations prevailed. He worked as a lay member of the Chaplains' staff, which included, besides Dean Bell, the Rev. Harry S. Ruth, and the Rev. John Wilkins. Dean Bell, as Associate Chaplain, was permitted to meet and talk to each new company

of men as it came into the station, and then, with Mr. Choate, arranged services and opportunities to meet and become better acquainted with our boys. Soon after Mr. Choate arrived a meeting of Churchmen was called to discuss conditions on the station, and as a result of this meeting, an order was issued by the Commandant prohibiting obscene language and encouraging boys, who desired, to say their prayers in the barracks.

Mr. Choate was particularly successful in approaching men and stimulating them to do their Christian duty. There were celebrations of the Holy Communion in different parts of the station from the beginning, at one time there were five, at times as early as 6 o'clock and not later than 8.15 in the morning. Men in training stayed about three weeks in one camp, and this added to the difficulties that all the Church's workers met with, that of keeping in constant touch with their men. In order to get an approximate number of the men to be reached, one would have to multiply twenty thousand by three, because of their constant changes and transfers. On March 3, 1918, twelve men had been baptized and sixty-two men confirmed.

One of the ways employed by Chaplain Bell to keep in touch with the boys was a bi-weekly letter sent to every Episcopalian on the station. Talks were given frequently on religion, morals and home. Speaking of these talks, Mr. Choate said:—"They make cleaner barracks, braver men, better workers. The men are invariably enthusiastic."

Mr. Choate was successful in the formation of strong "personal workers groups," and was directly instrumental in bringing more than 100 men to Confirmation in a little more than six months. He felt, however, that he must have a more direct and active part in the war, and consequently left the Brotherhood service to enter the Navy, where he was later commissioned an ensign.

Mr. Choate has written the following early account of his work:—

"At Great Lakes, we have just now about 30,000 of the finest men to be found anywhere in the service. All of them are volunteers. Some enlisted in the Navy in December, to avoid being drafted into the Army, but most of them are really as well as technically, volunteers. There are many college men among them. There are practically no foreigners—I mean men who cannot speak English plainly. Morally they are superior to the average group in civil life, I am quite sure. None of us who are working among them have any idea, as some people outside seem to have, that the Navy men are a lot of rounders and that we are conducting a rescue mission for them. They are a good sample group of our American young men, with the usual faults and virtues.

"My work is getting together a group of six to twelve leaders from each company so far as possible, and discussing with them the need of the opportunities for raising Moral and Religious standards in their company. As I go about making

my calls on Church boys, I find one who has some earnestness and looks as if he might be something of a leader. I ask him to pick out a few of the strongest men in his barracks and bring them over to the Chaplain's office that evening. We have very frank discussions in the meeting. Usually the men say that they think their particular company is about the best on the whole station, but they feel that there is room for improvement. There are a few loud talkers who give a bad tone and some weak fellows who are lowering their ideals. Profane and obscene language is the most noticeable fault. I am thankful to say, that we are not bothered much by unclean stories but there is a good deal of bad sex discussion. Drink does not bother us at all. In some places, there is crap-shooting and poker playing. At some of our meetings, it is decided to take special steps as a group, but emphasis is always placed on the doing of personal work by the boys as individuals. Before the meetings are over, I point out that this work we are discussing, is God's work, that it is not easy to have the courage or the wisdom to do it in an effective way. That the most practical thing which can be done is to ask God's help and guidance that we may speak when and as we should, and to ask God's blessing on the other fellow so that his heart may be prepared for the message to be delivered. Where the groups are composed of the best type of man, I discuss with them the question of helping the other fellow religiously as well as morally. Sometimes, one cannot go very far in that field because there are men in the group who know little about religion themselves, or there are Unitarians or Christian Scientists, who cannot meet the rest of us on common ground.

"One of the first groups was formed in Company B of the 4th Regiment. After discussing the usual moral issues, we were talking about private prayers. Every boy has to be in his hammock at taps, when the lights go out, so the question comes up, should a boy say his prayers after taps in the dark, lying in his hammock, when all is quiet, or before taps on his knees on the floor in the sight of the other boys with confusion all about him. Often there is a difference of opinion here, but in this particular group, the boys felt strongly that they should say their prayers on their knees just as they had at home. On returning to their barracks, they spoke to a number of the other men who they thought had had the right kind of training. As a result of this effort quite a group of men in that company, made it a practice, thereafter, to say their prayers every night on their knees.

"Altogether, I have met with forty of these groups. Unfortunately, they soon break up, on account of the men being transferred about and separated from each other. About fifteen are still together and working, but where groups break up, the work does not necessarily stop. Many of the men, having caught the idea, will continue to work as individuals, wherever they may be sent.

"Of course you have recognized the principles of definite prayer and personal service on which these groups work, as the principles of the Brotherhood of St. Andrew.

"In addition to the forming of groups, I have many opportunities to do personal work myself. I have had a part in bringing many men to Confirmation and to Baptism, and in bringing many lapsed Communicants back to the Lord's Table. Within two days there have been opportunities for talks on vital religious matters with two college men of exceptional ability and with another man of quite different type who holds the Station's Welter Weight Belt for his boxing. As a result of these talks, the boxer has decided to be confirmed, one of the other two will decide to be confirmed, I feel sure, and there is a good chance of the third doing the same thing. But it is the prayer and service group work, which reaches the greatest number of men and will consequently have the greatest effect on the morale of the Nation's fighting men, and which, therefore, the Brotherhood secretary emphasized above everything else."

Mr. Alexander Hamilton, of St. Paul's Parish, Indianapolis, was appointed secretary at Great Lakes when Mr. Choate left. He was an old Brotherhood man and had been Director of his Parish Chapter. He occupied the same position that Mr. Choate had, working in close co-operation with the Clergy on the station. He was successful in forming "personal workers groups" and finding "key-men" besides stimulating attendance at the Communion service.

Senior Chaplain Thompson furthered every attempt to help the men. He was anxious that each man should be surrounded by the best possible influence, and was insistent in his determination that all alike, should receive the ministrations of their own Church.

Mr. Hamilton was later transferred to Camp Joseph E. Johnston, Florida, and was succeeded by Mr. George C. Murdoch who had previously served six months at Camp Shelby, Mississippi. Mr. Murdoch's relations in the camp were the same as those enjoyed by his predecessors. The Brotherhood officials had come to realize the tremendous responsibility of having discharged men go back into their home Parishes with the proper attitude. A plan was desired whereby the home Parish might know when each man was discharged, and be ready to take him into the Parish life upon his return home. Mr. Murdoch carefully worked out a plan, laid it before the Naval officials at Great Lakes and won its acceptance. This plan has since been adopted by numerous other camps and demobilization centers. Every man who was discharged had to pass through Mr. Murdoch's hands, so to speak. He was requested to give the name of his home Church, address and Pastor. A letter was immediately sent to his Pastor advising him of the man's discharge, and requesting that he be welcomed back again and given an active part in the activities of his Church. Numerous letters of appreciation from Pastors have been received testifying of their gratitude. By this time the Parish Plan was being introduced into the different provinces, but Mr. Murdoch felt that his duty was at the Great Lakes and remained there until July 1, 1919.

CAMP GREENE—CHARLOTTE, NORTH CAROLINA

FRANK B. MALLETT

Camp Greene, located just outside of Charlotte, North Carolina, was probably the most changeable camp in the country. Planned originally as the training ground of the New England National Guard, it rapidly absorbed units of every type and description. In the first place there was some miscalculation way out on the Pacific Coast, and the troops from the far Western States which were supposed to have gone into training at Camp Fremont, were sent to Camp Greene. Then there were rumors that the camp was to be abandoned. Then it became the concentration point for units of the 3d, 4th and 5th Divisions. Then it was reported as an Aviation Camp for supply troops. There were Ambulance and Hospital Troops there for a time.

The Church work here was carried on principally by the Clergy of Charlotte Churches, among those who performed splendid service being the Rev. R. B. Owens, Holy Comforter; Rev. Robert H. Tufft, St. Peter's, and Rev. John L. Jackson, St. Martin's. The first Civilian Chaplain sent to Camp Greene was the Rev. H. O. Nash, who, with the local Clergy, held regular Communion services, there being sometimes three of these services on a Sunday. A number of men were baptized and confirmed.

Later the Rev. R. B. Owens took over the work of Chaplain Nash and became Civilian Chaplain.

For a short time the Brotherhood was able to maintain a Secretary at Camp Greene, Mr. Frank B. Mallett, of St. John's Parish, Sharon, Pa. Mr. Mallett was a mechanical engineer by profession. In his Church life, was President of the Diocesan Assembly and Director of his Brotherhood Chapter and was a teacher in the Sunday school. He served for three months, both at Camp Greene and at Camp Sevier, Greenville, South Carolina.

Camp Greene was one of the hardest hit of all the camps during the bitter winter of 1917 and '18, and for a time during the Brotherhood Secretary's residence there and when Chaplain Nash first came there, was under quarantine. It was a tent camp and this made the rigors of the coldest winter in years, very hard for men to bear, especially as so many of them came from a protracted stay in the warmer climates of the West Coast and along the Mexican Border.

Charlotte was a cleaner city morally than many of the towns located near cantonments were before the stringent measures of the War Department were adopted to wipe out vice.

During his short stay at Camp, Mr. Mallett made personal contacts with a large number of our Church boys, in a period of two weeks reporting some 300 names of Churchmen to the Central Office. The experience Mr. Mallett had in finding Churchmen as he went about camp, is best shown in his own words:—

“So I went on to find a very interesting Ambulance Company. This company has an exceptional personnel consisting of many professional men, among whom are two of our Clergy in the ranks, the Rev. James Fair and the Rev. John Lloyd, a son of Bishop Lloyd. A cousin of Alexander M. Hadden is also in this company. Quite by chance I found one of the officers to be an old friend of mine from Buffalo. At a nearby Field Hospital Company I found about ten Churchmen and I was invited to ‘chow,’ as it was then noon. After dinner I sought the tent of a Chaplain of a New England regiment, whom I had met before. He is not a Clergyman of our Church, but said I could call him one of us, inasmuch as I found him reading the Book of Common Prayer. This Chaplain said he would like to help me and started by promising to give me the names of all the Churchmen in his regiment. I had an interesting talk with him and then spent some time in the tents of his men across the street. By previous plan, I passed the detention camp, where all men who have been exposed to contagious diseases are segregated for several days, and left recent copies of magazines for some friends I knew there, and which I know were very welcome.

“On my swing around the camp I stopped at every YMCA building that I passed, not only to get acquainted and receive a welcome, which is always given by the splendid fellows I find in the ‘Y,’ but also to seek shelter from the penetrating cold, hard wind with which the ‘Sunny South’ seems to be trying to make us Northerners feel at home this winter.

“I finally ended my journey through the camp at the very cozy tent of our only Church Chaplain in Camp Greene, attached to a New England regiment; and with the aid of his car we got to Charlotte to join a meeting of the Clerics, in which I was much interested, as it was called for the purpose of providing the men in camp weekly celebrations of the Holy Communion in the YMCA building. It was an interesting meeting. Four of the five Clergy of the city were there. The President of the Clerics is a splendid old Priest who had been a Colonel in the Confederate Army and a Chaplain in the Spanish-American War. Besides the city Clergy, there were present an Army Chaplain, another Priest who is doing splendid work as a ‘Y’ secretary at the Base Hospital, and two Clergy from the Ambulance Company. I was the only layman present, and I was cordially welcomed.”

CAMP HANCOCK—AUGUSTA, GEORGIA

S. MENDELSON MEEHAN
CHARLES CAIN

The National Guard of Pennsylvania, under the command of Major-General C. H. Muir, forming the 28th Division, known as the "Iron Division," and also the "Keystone Division," trained at Camp Hancock, which was located about three miles from Augusta, Georgia. It was also an ordnance training camp later.

Chaplain C. W. B. Hill, 3d Pennsylvania Infantry; Chaplain R. J. McFetridge, 108th Field Artillery; Chaplain E. R. Houghton, 103d Engineers, and the Rev. N. B. Groton, Civilian Chaplain, Priests of the Church, were stationed here. This was the situation, when Mr. S. Mendelson Meehan, of Grace Parish, Mt. Airy, Philadelphia, reported to the camp for three months' service. Mr. Meehan was a member of one of the oldest and best established Garden Nurseries in Philadelphia. He was for a number of years secretary of the Philadelphia local assembly of the Brotherhood and a member of its Executive Committee, also superintendent of the Sunday school, vestryman, and director of his Parish Chapter of the Brotherhood. By temperament and training, Mr. Meehan was an organizer, and the group plan which the Brotherhood had adopted appealed to him as the most effective way of doing constructive, religious work under the conditions that existed in the training camps. He was not officially connected with the YMCA, although he worked in perfect harmony with it, and maintained relations that made it possible for the secretary who followed him in this camp to be officially identified with the "Y."

Probably in Mr. Meehan's group work, the plan reached its maximum for all-around effectiveness. The groups were not large, but in this Division there were 100 "personal workers groups" actually formed. To get the relative value of this work it does not require a great stretch of the imagination. In a few words, it means multiplying the efforts of the secretary by 100, and then multiplying that by the membership of each group. Besides this organized work a list of 1,400 Episcopalians was compiled, of which 800 were actually personally visited. Of course, the group membership was not confined to our own Church boys, and one will readily recognize the benefit accruing in bringing together in a simple bond, boys of every denomination. The keynote in each group was "carry on" no matter if the men differed in religious expression. Mr. Meehan was so successful in organizing the work that upon the completion of his three months' service, he was asked to write up the plan and it became the guide by which the other secretaries operated in doing this phase of the work. Civilian Chaplain N. B. Groton was serving in the camp during the period of Mr. Meehan's secretaryship. Together they worked to shepherd our own men, and to minister in every way

possible to every man in the camp. The Holy Communion was celebrated regularly every Sunday morning. Attendance at the Holy Communion was stressed by the "personal workers groups," and the following account will illustrate the effectiveness of this effort.

"Holy Communion was administered to 86 soldiers on Sunday at "Y" Buildings 75, 77 and 79, Chaplains McFetridge and Houghton, and Rev. N. B. Groton, Civilian Chaplain, being the celebrants.

"The camp will have one of its most unique experiences Sunday next when a service of the Holy Communion will be held in the underground Field Hospital at 8 A. M. The surroundings will be suggestive of the great spiritual communion with those brothers in similar quarters "over there" but who are wounded and passing on. A similar service of the Holy Communion will be held in "Y" Building No. 77 (Engineers) at 8 A. M. as now regularly established for every Sunday. All baptized men are invited to receive communion."

Pleasant places for the boys to drop in to meet and make friends were St. Paul's, Sunday evenings at 6.30 o'clock, and at the Church of the Good Shepherd every Wednesday at 8 P. M. They found a cup of something steaming hot, and toothsome eatables, to say nothing of the pleasant company.

The YMCA could not fail to appreciate the value of Mr. Meehan's work, and began to recognize that it was something worth considering, and so increased the personal work of the "Y" secretaries and a systematic handling of this work.

Mr. Meehan was one of the Brotherhood secretaries who worked in the camps in civilian dress. Hancock was a tent camp and the restrictions placed upon civilians were not such as to curtail free travel. It might be mentioned in passing, that the soldiers were glad to welcome men in the garb of civil life. Uniforms were of course what they saw all the time. Consequently the ununiformed visitor was given a distinguished position at once. In other camps the secretaries wore uniforms because the military authorities required it, and it was impossible to go about in civilian dress. Mr. Meehan tried to be an actual help to all of the men with whom he came in contact. He called on them a number of times, and was always at their disposal. This might be illustrated by an excerpt from a letter received from an enlisted man.

"I did not know of the great work you were doing until Mr. S. M. Meehan looked me up. Also, wakened me up. I have never met such a wonderful man as Mr. Meehan. Just tonight he came a great distance, and I know out of his way, to give me a Prayer Book. I cannot speak too highly of the work Mr. Meehan has been doing."

Mr. Meehan was able to accomplish very satisfactory personal work as will be noted from his own statements.

"I met —— of the 109th Infantry. His name had been given to me as one who had been baptized in the Church years before, but had not been inside of a Church building for twelve years. He had been a miner in the West, and had lost contact with the Church. I asked him to come to Church with me sometime, which he finally did one Sunday at St. Paul's. This man came Sunday after Sunday after that and became a member of a "personal workers group" which I formed in his Company. He not only attended Church himself, but brought two other men with him. About the time that I was leaving camp, he met me and said, 'Mr. Meehan, I just want to tell you that if you had not asked me to come to Church and had not shown the interest that you have toward me, I would never have done it.'

"The men belonging to the Motor Mechanics' Detachment were difficult to do any organizing with because of continuous shifting, but I decided to either form a group of personal workers there, or to thoroughly demonstrate to myself that the thing was impossible. I arranged to meet one man by the mess hall one day, just after noon mess. Together we got three more whom I had previously met and, backed against the building, I told them of our work. Other men crowded around to see what the man in civilian clothes had to sell or give away. Right there I was able to organize my group, and afterward one of the boys came to me and said, 'Mr. Meehan, this is the first time that I have heard the Word of God in this camp. I have not been to any religious service since I have been here.' About ten months later, a letter from France, from another member of this same group, testified to the lasting value of this impromptu meeting and bond of fellowship that had been formed.

"The Bishop of Georgia stole a march on me and located a man I had not found. I was accompanying Bishop Reese one day at the camp and had occasion to stop near the entrance. An M. P. was on duty nearby and the Bishop strolled over to talk with him. When we finally started for our destination again the Bishop informed me, with a smile, that the M. P. was an Episcopalian. As much as to say that I was not expecting to find many Episcopalians among the Military Police Forces. It was a fact. I did not know the man, but lost no time of forming an acquaintance with him."

The Parishes in Augusta always welcomed the men to services and maintained special social features for them. They had a Christmas celebration of the Holy Communion in the Church of the Good Shepherd. The ladies of St. Paul's Church provided and served a supper on New Year's evening to which 284 men in uniform came and enjoyed a banquet of turkey and other good things. This group happened to be composed entirely of our own Church boys, the Bishop of Georgia was present as well as a brigadier-general, lieutenant-colonel and many other officers.

At the end of three months Mr. Meehan was forced to return to his business

in Philadelphia and was of very valuable assistance in the office at two different periods.

It was not possible to place a secretary at this camp until October following. At this time Mr. Charles Cain, of St. Stephen's Parish, Wissabickon, Pennsylvania, offered to serve at this post. Fortunately for the Brotherhood, Mr. Cain had shown a pronounced ability as an organizer. He was director of his Parish Chapter, a member of the vestry, junior warden, and Sunday school teacher. In business life, he was associated with a firm of manufacturing chemists. Unfortunately this camp was under the Influenza quarantine when Mr. Cain reported for duty. It was not until after considerable difficulty that he was able to enter the camp at all. It was thought best in his case to make the same arrangements as had been made for Mr. Meehan, except that he was officially placed on the "Y" headquarters' staff. The Rev. G. S. Whitney of Augusta served as Civilian Chaplain to the camp during Mr. Cain's stay. Both Chaplain Whitney and his wife were active during the epidemic. Mrs. Whitney working in the base hospital and the Chaplain using his car and time to serve the relatives of the men who were sick. A pleasant feature of the work was a social hour at St. Paul's, Augusta, immediately before which, the Military Chapter of the Brotherhood met each week. Sergeant William E. Berger, a seminarian, from Nashotah, was director. Mr. Cain left the camp the first of January, 1919, to become associated with the General Secretary of the Brotherhood, Mr. G. Frank Shelby. The problems present in the camp at this time, because of the signing of the Armistice, were many and difficult. In spite of them Mr. Cain proved a conscientious and faithful worker.



CAMP HUMPHREYS—VIRGINIA

EDWARD L. PIELOW

Camp Humphreys belonged to a group of small camps in the Washington district, and was situated two miles from Belvoir and six miles from Accotink, Virginia. It has been the training camp of several thousand engineers. The Rev. E. W. Mellichampe, Rector of Truro Parish, Accotink (this was George Washington's Parish), served as Civilian Chaplain. The camp was also near Alexandria, Virginia, and Mr. Edward L. Pielow, a seminarian of the Virginia Seminary, volunteered to serve week-ends as Brotherhood secretary. Mr. Pielow was active in St. John's, Lancaster, Pennsylvania, his home Parish. He devoted his time largely to building up the Communion services in the camp. Besides interesting men to go to the Parish Church at Accotink, he secured many to accompany him Sunday afternoons to a Mission at Sharon where he was conducting the services. Mr. Pielow found in Private J. B. McAllister, a Deacon from Southern Virginia,

serving in the Medical Detachment, an enthusiastic assistant. Referring to Church work in camp Mr. McAllister expressed himself in the following:—

“Several days ago I received your letter which I appreciate very much. Such encouraging and helpful letters are always welcome here in camp, where life is so strenuous. They make us feel the need of our Church and of its services, and it also reminds us of our Brotherhood work. The Brotherhood representative, Mr. Pielow, is doing a splendid work here and also has succeeded in lining us up for work.”

Mr. Pielow also devoted a considerable portion of his time to the formation of prayer groups and Bible classes. The Base Hospital was a field where he had Bible classes. He always endeavored as the men were discharged, to connect them up with their home Parishes and in many ways sought to keep the Church close to them. The work was not large because of the shortness of time possible to give it, but, nevertheless, real constructive service, that was very much worth while, was rendered.



CAMP JACKSON—COLUMBIA, SOUTH CAROLINA

FRANK B. MALLET

EDMUND J. WALENTA, JR.

J. NELSON FRIERSON

The 81st Division, National Army, under Major General C. J. Bailey, composed of men largely from South Carolina, North Carolina and Florida, trained at this camp, situated five miles from Columbia, South Carolina.

Mr. Frank B. Mallett, of St. John's Parish, Sharon, Pennsylvania, offered his services, and was assigned to this camp November 23, 1917. Mr. Mallett enlisted for a period of three months. In business life he was a mechanical engineer for the Carnegie Steel Company. He entered the work well acquainted with the Church and the Brotherhood, having served as the Director of his Parish Chapter, member of the National Council, president of the Diocesan Assembly, and a worker in the Sunday School. Mr. Mallett spent his first month at Camp Jackson, and later worked at Camp Sevier and Greene. The first work undertaken was, naturally, getting in touch with Churchmen in the camp, and arranging, as far as possible, to bring them in touch with the Church.

The Rev. E. A. Penick, Jr., was appointed by the Bishop to serve as Civilian Chaplain. Rev. E. S. Willett, Civilian Chaplain for colored troops served Camps Jackson and Gordon. A drawback was experienced in the initial stages of the work, the camp being under close quarantine. It was at this time that Mr. Mallett



MR. WALENTA ACCOMPANIED THE MEN ON HIKES. Page 202.

served temporarily at Camps Wadsworth, Sevier and Greene, returning to his home in February, 1918.

Mr. E. J. Walenta, Jr., was transferred to Camp Jackson from Camp Custer the 1st of January, where he had been particularly successful, and was recognized as an energetic and earnest worker. It was decided to attach Mr. Walenta officially to the staff of the YMCA. Dr. Weber, the "Y" Religious Work Director, recognized in Mr. Walenta a man in whom he could place responsibilities, and accordingly made him assistant religious work director. Mr. Walenta lived close to the men, he accompanied them on hikes, ate with them and slept with them, and exerted a great influence on the religious life of the boys.

Realizing the desirability of having a group of men on whom he could depend for earnest co-operation, he decided to organize a military chapter of the Brotherhood. These men met regularly and endeavored to practice their religion in their individual lives and do personal religious work in their several barracks. The following is a side light on the Director of the Military Chapter of the 81st Division:—

"He is a fine, big, good-natured Virginian, organist of his Church in Florida, and a natural born democrat. His first experience in military life was just after receiving his uniform. An imposing major stood in the doorway, looking rather lonesome to our friend, so he walked up to him and holding out his hand, with his usual infectuous smile, he said, 'My name is ——. I'm from Florida, what's yours?' Needless to say the major was a good sport. Now this man is supply sergeant of his outfit, with many responsibilities, but he is the same democratic, smiling good-natured fellow, welcomed in all homes—no entertainment is complete without him. His influence was unbounded and he made an ideal director." A picture of this Chapter is shown on page 106.

The Holy Communion was celebrated regularly after the quarantine was lifted in January, and upon the request of the "Y" religious work director, this service was provided for in each one of the fourteen "Y" huts throughout the camp, in rotation.

Mr. Walenta had his mess at one time with the 306th Trench Mortar Battery where 200 men stood at attention three times a day while he asked a blessing upon the meal. One feature of Mr. Walenta's work was that he worked effectively with the officers as well as the enlisted men, and was successful in getting unusual response. He laid stress upon the Communion service and the splendid attendance at these services is evidence of his work along these lines.

A prominent Major said: "There are three things I brought into the Army with me from my home life.

1. I say my Prayers every day.
2. I write a letter home every day.
3. I attend a Church service every Sunday."

This major was heartily in accord with the Brotherhood work in camp and was desirous of a weekly Communion service. He had charge of the training of several thousand of the new recruits as they arrived in camp, and was too busy to help by personal work, but gave his hearty co-operation and approval of the Brotherhood work.

Mr. Walenta writes concerning a Communion service:—"The most impressive celebration of the Holy Communion I ever attended was that one in the Artillery 'Y' hut on Sunday. A major and five lieutenants, two of them Presbyterians, a 'Y' secretary and men of the Roman Catholic Church, Methodists and Presbyterians, Church of Christ and others accepted the invitation to come forward. Over 100 stood or knelt reverently throughout the service. The 'Y' secretary observed that it was easily a half hour after the service before the men resumed their hats in that room or went on with their smoking or usual pursuits. He was tremendously impressed, as were many others."

"An interesting group of personal workers was organized among the Hebrews led by an officer of the same faith. The group met weekly to study the relation of the Old Testament to Christian belief and Doctrine. One of the group has asked to be confirmed."

A unique gathering was that of members of the Brotherhood of St. Andrew from ten different States, who met regularly to discuss the best methods for personal work to be used in their respective barracks, besides the formation of groups for Bible study and influencing a number of men to sign War Roll Cards. One of these men had three Bible classes to his credit. Boys of all denominations worked with them.

Because of his activity and the enthusiasm which carried him to every corner of the camp, Mr. Walenta was one of its best known figures.

An account of the Church activities in this camp would not be complete without reference to the conference of Civilian Chaplains and Brotherhood secretaries held at Trinity Parish in Columbia, July 9th and 10th, 1918, under the auspices of the Church War Commission. Rev. W. H. Milton, of St. James' Church, Wilmington, North Carolina, presided. Rev. E. A. Penick acting as organizer and secretary. The work of the Church was discussed from the Clerical and lay angles. Appropriate action was taken, the most important being the compilation of a hand book on the camp work for the guidance of Civilian Chaplains and Brotherhood secretaries. Unfortunately, the publication of this

book by the War Commission, was suspended owing to the ruling of the War Department excluding all Civilian Chaplains from the camps.

The 1st of July, 1918, Mr. Walenta was recalled to assist Mr. Finney in the Eastern Department as Field Secretary. Subsequent to his departure, there was no secretary giving all of his time to this camp. However, Mr. J. Nelson Frierson, a leading lawyer of Columbia and an instructor in the law department of the State University, volunteered to give his time twice a week from 5.30 in the evening until dark. Mr. Frierson made no formal reports of his work, but served very effectively during the period he was able to minister to the needs of the men in camp.



CAMP JOSEPH E. JOHNSTON—JACKSONVILLE, FLORIDA

HOWARD HASSINGER
ALEXANDER HAMILTON

Camp Joseph E. Johnston is situated ten miles from Jacksonville, Florida, on St. John's River. It was the training camp for the Quartermaster Corps, Motor Transport Corps and was also a Remount Depot. In the initial stages of the camp the Church was represented by Civilian Chaplain I. H. Webber-Thompson and later Commissioned Chaplain J. H. Sattig. The Rev. Melville E. Johnson also served as Civilian Chaplain. A Brotherhood hut was built by the Church people of Jacksonville, largely through the efforts of Chaplain Thompson. The Church work naturally centered around the Brotherhood hut. In May, 1918, Mr. Howard Hassinger, of St. Paul's Parish, Buffalo, New York, a seminarian from Western Seminary, was engaged to represent the Brotherhood.

There was a celebration of the Holy Communion every Sunday morning at 8.45 o'clock and Evensong Sunday evenings and sometimes Wednesday evenings. During Mr. Hassinger's stay in the camp the social life and particularly the spiritual life of the hut was greatly increased. Confirmations were frequent with numerous Baptisms, and an increased attendance at the Holy Communion.

A fine spirit of brotherly co-operation existed between the various religious forces in camp and particularly fine was the relationship which existed between the Brotherhood work and Rev. W. P. Cline, Jr., Lutheran Camp Pastor. Chaplain Cline used the Brotherhood hut for services and his presence was appreciated and enjoyed. One unique feature about the work at Camp Johnston was the fact that by order of the commanding officer, lists of those preferring the Episcopal Church were sent to the Brotherhood hut, thus enabling Mr. Hassinger to locate and form

personal contact with an unusually large number of our own men. The following will give an idea of the atmosphere and the activities of the hut:

"May I be permitted to state that our hut is building up its own peculiar atmosphere. On Sunday at the Eucharist nobody writes inside the hut and everyone on the porches tiptoes. In the evening Mr. Cline conducts a Lutheran Liturgical service which aids in forming this attitude. At Confirmation I have never seen a more reverent crowd—a crowd which filled hut and porches. On Sunday morning the music was perfect and I am sure that every man inside and outside felt the Presence. This is also shown in the week-day attitude of the men. Why it is I do not know, but when men enter the hut they act as if they were at



THERE WAS A CELEBRATION OF THE HOLY COMMUNION EVERY SUNDAY MORNING. Page 204.

home. They take off their hats and are pleased to find that there is neither a mechanical piano nor a graphophone disturbing the air. This atmosphere is thoroughly enjoyed by a great many men, for, do not draw the conclusion that our hut is deserted because of this. On every side men commend the hut for this very service. And it must be stated that we can hardly accommodate the throngs of men that attend our Thursday festivities of entertainment and dancing."

The following comes from a discharged man living in a small town in the Middle West where the Church has neither Parish nor Mission:—

"The Sunday morning service at the camp was a real service. I remember



A BROTHERHOOD HUT WAS BUILT BY THE CHURCH PEOPLE OF JACKSONVILLE. Page 204

on one Sunday morning persuading three fellows from our barracks to go with me to the service. One was an Orthodox Jew. I don't remember what the other two were, only they sat through the service very thoughtfully and reverently and seemed to be impressed. I often recall the swelling of the heart cords and the tear-dimmed eyes at these services. I felt that the Church was making a great sacrifice and rendering a splendid service at this camp and the regret was that more of the men did not avail themselves of the helpful opportunity and attend these services.

"I was glad I was permitted to finish the course at Camp Johnston and get my commission. I received my commission in the Reserve Corps a few days ago. While some of the experiences at the camp were very trying, yet, I am thankful for them and grateful to our Father for his protecting care during this period and for the men, like yourself, who lent a hand during this sojourn in a strange land."

Mr. Hassinger retired from the camp in September, 1918, to continued his course at the seminary. A summary, which by no means is complete but which gives an idea of the extent of his work might be as follows:—

Ten men were baptized and 24 were led to Confirmation. More than 380 Churchmen were interviewed, besides many other Christians, and four men intending to enter the Sacred Ministry were directed to the people who could give them the necessary advice and assistance. From Mr. Hassinger's own words his camp experiences might be summed up. "I wish every candidate for the Ministry could have such a training."

From a secretary at an embarkation point a considerable distance from Florida comes an evidence of some of Hassinger's work. "I regret very much to hear that Hassinger is leaving Camp Johnston. Many names have been sent me by him as men left his camp for this embarkation port, and I have been able to get in touch with quite a number through this means. Three Corporate Communion have been arranged for men in the outfit served by him. The men all seem to think most highly of Hassinger and his work in the hut at Camp Johnston, and I feel that the Brotherhood is going to suffer a distinct loss when he leaves."

Mr. Alexander Hamilton who had previously served at Great Lakes Naval Training Station was transferred to take Mr. Hassinger's place. Naturally, Mr. Hamilton's program of service was along the same lines that had previously been followed and built up the attendance at the Holy Communion. The hut continued to fill an important place in the lives of not only our own men but nearly all of the men. Mr. Hamilton formed a Communion League which was very instrumental in keeping up the attendance to nearly the actual number of Churchmen in the camp. The following quotation throws a side light upon the services in the hut:—

"Three things stand out in my memory of this time, as they will always. I

think one of them was told me by Chaplain Sattig and two were of my own experience. The first had to do with two men, who were in the same ward and near each other; the first was content to lay his care on his Heavenly Father and devoted his time to getting well—he did get well. The second was tossed in a ‘sea of doubt,’ his mind always pre-occupied with fear of death; he did not get well.

“Both of these men were actuated by a desire to live which was very human and understandable; they differed only in their mental attitude as to the mercy and wisdom, the love and kindness of Him, in whose hands all the issues of life and death rest.

“The second concerned a man in whom I had been very much interested, but who was not one of our men; he was very sick and lay between life and death for many days. This conversation took place after he began to get better and was practically out of danger. He said, ‘Mr. Hamilton, I have been through an eye-opening experience; I have ‘piddled’ with many of the theories and fads that we all have read of; and my attitude before the war came on and before this great sickness struck me was that God was a great cause; my feeling now is, that I am compelled, as an honest man, to one of two courses, either of which leads to the same conclusion. The first is to definitely enlist as a member of the Church that acknowledges a living God and an Incarnate Son; for the reason that this belief has meant so much to the men who have lain by me during this crisis; or to go a step further and enlist because I have been persuaded that I must have this belief for my own. I am not quite ready for the last step but I am getting nearer every day.’

“I told him that one of the finest incidents in Bible history was that of the man who said, ‘Lord, I believe; help Thou my unbelief,’ and that in my opinion many men were leaning on that precedent and that I thought mighty well of them for acknowledging that the general principles of the Christian faith were so strong that they made converts in themselves and of themselves.

“This man will be out of the hospital in a few days and will be in to see me. I feel very confident that he will enlist. The last involves an observation of my own.”

This period was the one which all secretaries found the most trying, the objective for the men was home, and organized groups were next to impossible. Mr. Hamilton was most successful in reaching the men in a personal way, bringing to them the advice and counsel of an older man, and naturally leading them to the chief source of Grace, and strengthening them in the Holy Communion. March 15th, Mr. Hamilton left camp to cover important Parishes in Florida in the interest of the “Parish Plan,” and April 9th was transferred to Camp Custer where he

remained until June 15, 1919. During Mr. Hamilton's stay at Camp Johnston a number of men were baptized and confirmed, besides others assisted in their desire to study for the Sacred Ministry.



CAMP KEARNEY AND SAN DIEGO CAMPS—CALIFORNIA

JOHN A. BIRMINGHAM

WALTER A. NOBLE

The National Guard of California, Utah and Arizona, composing the 40th Division, was trained at this camp, which is located near the small village of Linda Vista. Major-General F. S. Strong was in command. San Diego is located sixteen miles distant, with a number of small stations surrounding it where there were about 40,000 enlisted men. Among these the principal stations were Balboa Park, a naval training camp, Rockwell Aviation Field on North Island and the permanent Army post, Fort Rosecrans.

At Camp Kearney there were interdenominational headquarters supported by a federation of Churches under the title of the "Church Federation House."

Mr. J. A. Birmingham, of Christ Church Parish, Vancouver, British Columbia, reported for duty as Brotherhood secretary at this camp the middle of April, 1918. Mr. Birmingham had been in the insurance business. He had been General Secretary of the Canadian Brotherhood and later one of the National Secretaries of the Brotherhood in the United States. His experience among men and boys had been wide, and this peculiarly fitted him for his duties. There was at this time as Civilian Chaplain at Camp Kearney the Rev. Frank Roudenbush and Rev. F. W. Clappett was Chaplain of the 144th Field Artillery.

Previous to Mr. Birmingham's work, Mr. Walter A. Noble, of St. George's Parish, Hamilton, Ontario, a retired business man, devoted to the Church and active in Brotherhood circles, was spending the winter in San Diego. Mr. Noble was enthusiastic to do something helpful in the Brotherhood work and undertook the secretaryship at Camp Kearney in November, 1917, but after a month of faithful work found, much to the regret of the Army and Navy Department that his health would not permit him to continue. He was, therefore, compelled to resign.

Mr. Birmingham was officially connected with the YMCA in the beginning, but his relations later became complicated to such an extent that he was obliged to withdraw from that organization in order to be free to do the work for which he was sent to the camp. In the initial stages of the work, Mr. Birmingham, with the co-operation of Chaplain Roudenbush compiled a list of names of more than 500 Churchmen. Two celebrations of the Holy Communion were arranged for each Sunday morning in the Church Federation House, with an increased attendance due to their combined efforts. A unique feature about the service was the breakfast which was served in the Church Federation House to the men who came to these services.

The following shows the co-operation given the secretary by his "key-men:"—"One 'key-man' brought five other men to the 8.30 service on Sunday morning. He also brought two of them to the social Monday evening and requested that Prayer Books be given them."

The women of San Diego frequently entertained the men and provided special social evenings for them in the Federation House, also furnishing an abundant supply of magazines. The secretary writes:—"These social affairs in the Church Federation House have proved helpful in bringing the men together. They are getting to know the Chaplain and myself in a more intimate way and many personal interviews of a spiritual character have been the direct result. We have the Church Federation House each Monday evening for such purposes."

Mr. Birmingham was enthusiastic for the group plan, and did his best to unite all the Christian forces within the camp to make a concerted effort to form the soldiers into groups of active workers. Considerable success was realized from his efforts.

Bishop Johnson was at all times interested in the camp and on numerous occasions spoke in the various "Y" buildings to the men. The following gives a picture of one of the Confirmation Services arranged by Mr. Birmingham:—

"The Confirmation Service held on Monday evening, July 29th, was the culmination of a special effort to definitely influence a number of men in this camp. While only five soldiers were confirmed on this occasion, some thirty-five or more others were approached regarding the matter and much good should result in a general way. The Church Federation House was filled to overflowing, for both the service and the reception which followed. A large number of men in uniform were present, as well as many civilians from San Diego and other nearby places. There was a large choir composed of the men and women who are in attendance at the regular Sunday morning services. Several of the soldiers also assisted this choir."

The Rev. Charles T. Murphy was appointed Civilian Chaplain at Balboa Park, San Diego, and promptly opened a service club for the men in this camp in All Saints' Parish house, San Diego. The club served a splendid purpose and proved an effort in which Chaplain Murphy had the earnest and interested support of the military authorities.

Mr. Birmingham had a schedule printed and mailed to all of the men on his list, telling them how they could find him at different hours on different days in seven different parts of the camp. In this way he was able to cover the camp quite thoroughly. He was obliged to return to his business in September but returned to camp in November. It was at this time that he definitely withdrew from the YMCA, conducting his work at Camp Kearney and the San Diego points from outside the camp.

The personal touch of Mr. Birmingham brought results, as will be seen from these two specific instances:—

“One of the first men in uniform whom I met on my arrival in Camp Kearney was a young man who belonged to the famous ‘Grizzlies,’ one of the California artillery regiments. We became close friends almost from the first. We were together a great deal and he assisted in my work wherever and whenever possible. Up to the time of going into the Army he had done little in the way of making use of his talents. He belonged to a good family, always had plenty of money, etc., and while he had studied for one of the professions, did not complete his course. In other words he was a very fine young man of good family and education who had not found himself or his place in life. He is now studying for Holy Orders and promises to make a successful Parson. I feel that he has largely taken this step as a result of his associations with our former Civilian Chaplain in Camp Kearney and myself. At least there is some satisfaction in knowing that the circumstances all point to such being the case.

“A young Irishman came regularly to our little parties and also to the services on Sunday morning and constantly tried to bring others with him. On one occasion he brought at least five to a service. He also distributed a number of copies of the *Soldiers' Prayer Book*. In trying to reach his companions I remember he told me he had found a man who did not know the Lord's Prayer or the Ten Commandments, in fact he did not know there were such things. I heard from this young man several times after he went across to France and from his letters he was continuing to influence his companions.”

Mr. Noble having recovered to such an extent that he felt able to take up our work again, enlisted as a volunteer for the camps around Los Angeles and continued until the summer of 1919.

CAMP LEE—PETERSBURG, VIRGINIA

PERCY J. KNAPP

B. MERCER HARTMAN

The 80th Division, National Army, composed of men from Virginia, West Virginia and Western Pennsylvania, trained originally at this camp, which is situated three miles from Petersburg, Virginia. Richmond, Virginia, is easily reached from the camp.

St. Paul's Church, Petersburg, was always active in serving the men in the camp, maintaining St. Paul's Soldiers' Club Rooms, which were always open to the men, and the Rector, Rev. E. P. Dandridge, later a Commissioned Army Chaplain, co-operated in a splendid way with the Civilian Chaplains and the Brotherhood secretaries. It was estimated that 10,000 men went to Richmond for the week ends. Realizing that opportunity and in a sense the responsibility for entertaining the boys the Richmond Local Assembly of the Brotherhood rented a fine old house and fitted it up for a Soldiers', Sailors' and Marines' Club. The Club has rendered splendid service to the men in uniform. It ministered to all men alike, making no discriminations, and the splendid efforts to the Richmond Assembly will long be remembered by the many men who enjoyed its hospitality. The Club used to send trucks to meet the electric cars at South Richmond on Sundays to bring the men out to the services in the various Parishes, entertaining them at the Club rooms at all times.

The Rev. A. P. Gray was our Civilian Chaplain in the fall of 1917 when Mr. Percy J. Knapp, of St. Andrew's Parish, Yonkers, New York, entered the camp as the Brotherhood representative on September 24th, being one of the first three men who enlisted as camp secretaries. He was particularly well fitted for this work, having had wide experience with men and boys. He was the organizer and leader of a number of boys' organizations, especially a Prayer Guild connected with his Parish numbering more than 100 boys. He was also Director of the Junior Chapter of the Brotherhood. In business life, Mr. Knapp was connected as auditor with a large manufacturing concern in New York. Upon entering the camp he was officially connected with the headquarters staff of the YMCA. Only a man of consecration and infinite patience could have won out under the circumstances, which surrounded the work in those early days. Mr. Knapp accomplished what he set out to do, and in time had the full confidence of the entire force with the privilege of working in any section of the camp. Mrs. Knapp accompanied her husband, and throughout their entire period of service, was a most valuable and indefatigable worker. The nurses and patients in the Base Hospital will long remember the charming woman who visited them every Wednesday and Sunday afternoon (and during the Influenza epidemic very often indeed)



A FINE OLD HOUSE FITTED UP FOR A SOLDIERS', SAILORS' AND MARINES' CLUB. Page 212.

bringing with her a kindly word of greeting, sometimes a basket of fruit and at others, jars of jelly. On these visits to the Base Hospital, Mr. Knapp used to gather about him in the wards such patients as were able to walk, and after a short earnest talk with these men he would invite them to Baptism and Church membership. The Rev. R. P. Nelson served at this time as Civilian Chaplain, spending considerable time at the Base Hospital. The Rev. B. V. Reddish served here also, and the Rev. W. G. McDowell, Jr., was a Commissioned Chaplain.

Mr. Knapp was always ready to use any means or grasp any opportunities that presented for service to the men. The following quotation will illustrate one of these:—

"I have never spent a more interesting and successful week than the past. Every night, four of us left for Richmond where we stayed at the YMCA building. Troop trains consisting of from 10 to 15 cars arrived from 4 to 9 A. M. Each secretary took a train and, going through the coaches, we welcomed the new men. Words cannot express the delight and appreciation they showed. We gave them cards which we later collected and mailed for them as soon as camp was reached. I used up my personal cards as I gave one to every likely looking fellow, and they promised to let me know as soon as they were assigned to their regiments. I met many truly fine fellows, some being Churchmen. While the work was exceedingly hard, particularly getting up at 4 A. M. for a week, I felt that I was more than repaid."

No one feature of the Brotherhood's plan was emphasized at the expense of another. Mr. Knapp's program was thorough. He had a good number of active "key-men," and "personal workers groups." Every effort required a special way of meeting it. A quotation from one of his reports gives the variety of his services:—

"Was holding a meeting of 'key-men' and as I was about to enter the room, a fellow standing at the entrance inquired what was doing, and on invitation attended the meeting. Being impressed he became a 'key-man.' He was a sergeant, and next morning when his Company assembled at mess, he blew his whistle and said, 'Men we are having pretty good grub and I believe we should thank God for it. All in favor say, yes. Nobody kicking, bow your heads.' Grace was said thereafter at all messes in that barracks. Two days later, he called me up and I met with a fine group he had brought together. A few days later they met again with about thirty men and on the following Sunday he organized a large Bible class in his barracks, which he led."

Another incident in Mr. Knapp's own writing will best illustrate a different phase of the work:—

"A chap was confined in the Base Hospital many weeks. Notwithstanding our interest and many visits with him he refused to accept a Testament. The



THE CLUB USED TO SEND TRUCKS TO BRING THE MEN TO THE SERVICES. Page 212

day before Christmas, Mrs. Knapp and I were passing out Christmas boxes, and when we reached his bedside, he accepted his box and to our delight asked for a Testament. Several weeks later he was discharged from the hospital. About a month ago I was speaking in one of the 'Y' huts and after the meeting this boy accepted the invitation to speak. He was an illiterate fellow, his father kept a dive. He had never been in Church and profanity was the only way he ever heard the name of God. He told how through kindness he had been lead to ask for the Testament, how he had read it and accepted Christ. As the result of his appeal that night many men were lead to Baptism. He became a wonderful worker in winning other men to Christ."

On a day when he was accompanying the Chaplain through the Influenza wards, Mr. Knapp stopped at the bedside of a boy whose face looked familiar. After chatting with him a while, Mr. Knapp asked him where he was from and to what Church he belonged, to which the boy replied, "St. Andrew's, Yonkers, New York," which happened to be Mr. Knapp's home and Parish. Although his face was covered with a mask, the boy seemed to recognize him, and it developed that the boy was one of Mr. Knapp's Prayer Guild Members.

It would be impossible to relate all the experiences which the secretary had. The Influenza swept over each camp in much the same way, with its attending toll of sickness and death, and naturally the Base Hospital presented the greatest opportunity for real service. Mr. and Mrs. Knapp were untiring during this trying time. Examples of wonderful faith in the presence of death were not lacking as the following little incident will testify:—

"In one of the Influenza wards, I met a fine chap, who was in very bad shape. When I went the rounds with the Doctor in the evening, he informed me there was no hope for the lad. About midnight I visited him again and we had prayers and a heart-to-heart talk. As I bade him good-night, I encouraged him to make a good fight, comforted him with words of hope for the future, and promised I would see him early in the morning. With a smile he replied, 'No buddie, you won't see me in the morning, but take it from me, I'll see you later on.' When I stopped at his cot early in the morning, he was rolled up in his blanket 'at rest.'"

Probably no man in the Brotherhood service distributed more pocket Testaments than Mr. Knapp. He never went about the camp without having a supply with him. Let this excerpt from a report received illustrate the appreciation which rewarded this effort:—

"I held a meeting with a number of the mountain boys in one of the 'Y' huts and as they left each one accepted an autographed Testament. One chap held back until all the others had left and then stepped forward, asking for a Testament. I spoke of the wonderful help and comfort it would bring him if he read it daily,

when he replied, 'I reckon I can't read, no how.' Being curious, I asked him why he wanted it if he could not read. Pressing the Testament tenderly to his heart, he replied, 'I reckon it is powerful good just to feel it.'"

Mr. Knapp was engaged as Field Secretary by the National Brotherhood and left the camp in October, 1918. He was succeeded by Mr. B. Mercer Hartman of St. John's Parish, Roanoke, Virginia. Mr. Hartman was an attorney. He was captain in the Roanoke Guard, a part of Virginia's volunteers, but was released so that he was able to enter the Brotherhood work. He had seen service in the war with Spain, and was at first connected officially with the YMCA, but found it more or less difficult to devote sufficient time to his work. When matters became complicated, he felt it wise to sever his connections with the "Y" and work independently with our Chaplains and the religious forces in the camp. His service covered the demobilization period.

The outstanding features of Captain Hartman's work were the celebrations of the Holy Communion that he was able to arrange, including services at the big YMCA hut and also at the Base Hospital. Group work at this time was virtually impossible, because of the unrest among the men and constant shifting about in the camp, however, Captain Hartman was giving most valuable assistance to the Chaplains in reaching the men, besides lecturing in the Liberty Theatre to audiences numbering as high as 2,500 men, and also in coming in contact with the individual man in a personal way. He left the camp in March to serve with Frank M. Bailey, of Camp Shelby, in promoting the Parish Plan in the Third Province.



CAMP LEWIS—AMERICAN LAKE, WASHINGTON

WILLIAM C. HARVEY

The 91st Division, National Army, composed of men from Washington, Oregon, California, Idaho, Nevada, Montana, Utah and Alaska, originally trained at this camp under the command of Major-General H. A. Greene. Camp Lewis is located at American Lake, seventeen miles from the city of Tacoma, which was easily accessible from the camp. Mr. William C. Harvey, of St. James, Pro-Cathedral, Fresno, California, was secured for the Brotherhood's Army and Navy work, reporting at Camp Lewis February 1, 1918.

Mr. Harvey was a man of middle age. In business life he was the California agent for a school furniture supply house and, without doubt, was one of the

best known figures and one of the most highly respected men in the vast territory which he covered. He was a veritable traveling missionary but sold school desks and pencils to pay expenses.

At first Mr. Harvey was officially associated with the YMCA but after later developments he decided that he could do his work to better advantage if he was left free to plan his own time. Bishop Keator was visiting the 'Y' huts weekly, addressing large numbers of men, and our Church was represented by Civilian Chaplain Herman Page, who was later commissioned. When the 1st Infantry was transferred from the Hawaiian Department to Camp Lewis, Chaplain Winter, a Priest of our Church, came with the regiment. No greater consideration from a commanding officer could have been enjoyed in any camp than that afforded by General Greene. This Christian gentleman not only encouraged the Christian forces within his jurisdiction but even stood as sponsor for several men whom Mr. Harvey brought to baptism.

There were weekly celebrations of the Holy Communion with a good average attendance, considering the fact that the percentage of soldiers recruited from these Western states was necessarily small, since the Church is not strong numerically in this section of the country.

Mr. Harvey so won the respect and confidence of the YMCA that he was often asked to address large numbers of men in 'Y' huts and also assisted with their religious programs and Bible classes. The YMCA, co-operating with the Knights of Columbus and Mr. Harvey, on Easter day placed 20,000 Easter cards under the plates in the mess halls. A number of strong groups were formed and a large number of 'key-men' accepted the responsibility of co-operating with Mr. Harvey in his work. At the Base Hospital the YMCA erected a large amusement hall and it was here that permission was given for one of our celebrations of the Holy Communion. A citizen of Tacoma donated a \$5,000 organ to the building and after its completion, the religious work director of the hall asked Mr. Harvey if he could not arrange to organize a vested choir, adding that he would supply the organist. He said he desired to see a complete Episcopal service and that he would assist in every way possible in getting a fine attendance to the service. The matter was taken up with Bishop Keator and such a service was made possible.

Mr. Harvey wished to have his family near him and accordingly fitted up a little place on the shore of American Lake, which proved a perfect delight to many a soldier who was longing for just the home touch that this little home afforded. Mrs. Harvey was more than willing to serve in whatever capacity she was able. The following quotation from one of Mr. Harvey's letters gives some incidents connected with their camp service:—

"At fifteen minutes to five my good wife and I arose, cooked breakfast and

at 6.30 were on our way to the camp. We set up the portable altar, decorated the same with flowers, spread wrapping paper all over the floor (on account of the oil used to keep the dust down), arranged the chairs and at 7.30 I went for Chaplain Page, who was to conduct the service at 8 o'clock. At 9.15 I had my Bible Class; at 10 o'clock I left for Tacoma to attend service at St. Luke's Church; in the afternoon visited the Soldiers' and Sailors' Club (Tacoma), where I have quite an acquaintance and where I have been able to do some good work; drove the Bishop back to camp for the evening service; addressed a meeting of 200 men at one of the 'Y' huts; then drove the Bishop back to Tacoma; then after driving home ten miles I reached there at 12 o'clock."

Mr. Harvey was probably one of the best known figures in the camp, not excepting the military authorities. One afternoon a number of men who happened to belong to the same fraternal order asked him to have lunch with them and during the conversation he was impressed by the extensive use of profanity. There were about ten of them gathered in two of the bunks holding a general friendly discussion on the war and the boys asked Mr. Harvey to give them a talk. "I told them if they would not take any offense at my remarks I would gladly do so. I then remonstrated with them for the language in the barracks and at the conclusion of my discourse one good fellow said:—'Mr. Harvey, I thank you for this talk, and for my part I am going to turn over a new leaf. I never in my life used profanity until I came to this camp.' The man lying next to him said to him: 'Do you mean that?' to which he replied: 'I certainly do.' Then he said, 'Let's shake on that.' They reached their hands across the bunk and shook. It is their intention to discountenance any profanity and blasphemy."

At another time he wrote:—"I have to report that this week the casualty list gave the name of Earl Erskine Ross, of the Machine Gun Company, 363d Infantry, of the 91st Division, as recently killed in France. It was my privilege, while this young man was in camp last spring, to persuade him to accept Baptism and Confirmation prior to his leaving for overseas. I vividly recall how he and I walked away from the barracks over to the railroad and sat down on the ties. It was there I presented to him the story of the Cross. The culmination of this visit was that Chaplain Page baptized him and the Bishop confirmed him. Two days later I spent the evening with him, just before his departure for overseas. He was a clean cut, fine looking boy and I feel considerably wrought up over his death, and am very grateful that the dear Lord permitted me to bring him to a knowledge of the Truth as it is in Him."

It made no difference under what circumstances Mr. Harvey was moving about the camp, his ardent love for the men made itself known wherever there was the slightest opportunity. One little glimpse of the extent to which he was always on the lookout for their welfare is apparent in the fact that he used to

pick men up everywhere in the camp, take them under his care, ultimately finding his way with them to his private room, where their temptations and serious problems were discussed, usually with the result that a boy left resolved to fight a bit harder and to keep closer to the Source of all spiritual grace.

In reply to a pointed question as to whether a soldier, with whom Mr. Harvey was talking, desired to know our Blessed Lord, this young Jewish lad candidly admitted that he did. That evening it was Mr. Harvey's privilege to address a gathering of thirty young Jews, with the request that he make an explanation of the various *beliefs* of the different Christian denominations.

Easter was a great day at Camp Lewis, as is shown by the following written by Mr. Harvey:—

"The Easter Season at Camp Lewis was a season for rejoicing, the weather being ideal, lacking rain and snow. The sun shone on Friday and in the afternoon it was warm as a summer day in May. An evening service was held at YMCA hut No. 1, near headquarters, where your representative resides, and the service was conducted by Bishop F. W. Keator, of the Diocese of Olympia. The attendance was good and bespoke a deep interest for Easter Sunday. At 9 o'clock Easter Sunday, new schedule time, the Holy Communion service was conducted by the Bishop, assisted by Chaplain Herman R. Page, with General H. A. Greene and some of his staff being present. The altar was beautifully decorated with Easter lilies and other flowers loaned for the occasion. It was a beautiful sight to see the nurses from the Base Hospital, in their Red Cross uniforms, kneeling in front of the altar, partaking of the Elements, together with the large number of soldiers and officers.

"The chief feature of the day was the 3 o'clock service held at the Liberty Theater—a rough, unpainted structure. As we approached the building and saw the bill posters accounting the evening performance of Kolb and Dill, one could hardly realize that it was possible to hold a religious service amidst such surroundings. At the window were men buying tickets, but upon stepping inside the theater, the whole picture changed. The crowd was already gathered and the stage presented a beautiful appearance, decorated with Easter lilies, daffodils and evergreens, the altar standing in the rear, on which stood the Cross, prominently visible, foretelling that the service was to be one of the Church order. While we were taking in the effect of the beautiful floral decorations, the sound of voices in the distance, at the entrance to the theater reminded one of the Angelic Hosts heralding the glad tidings that 'He is Risen.' Then came the surpliced boys' choir, led by the Cross bearer, followed by the American flag, the choirs of Trinity and St. Luke's from Tacoma, singing those familiar strains:—

“ ‘*The strife is o’er the battle done,
The victory of life is won
The song of triumph has begun,
Alleluia.*’

“Then the choirs ascended the stage, followed by the Chaplains, General Greene and Bishop Keator.

“The General read the lesson in a clear and audible voice, from the twentieth chapter of St. John, followed by the responsive reading of the congregation. The Bishop preached the sermon and took for his text, ‘He is Risen,’ laying stress upon the infallible proofs of the Holy Scripture and urging all to accept the Risen Lord as their inspiration and guide.

“Then followed the singing of: *Come Ye Faithful, Praise the Strain, America the Beautiful, America* and closed by singing the recessional hymn:—

“ ‘*Jesus Christ is risen to-day,
Our triumphant holy day,
Who did once upon the Cross
Suffer to redeem our loss.
Alleluia.*’

“Fifty-one partook of the Communion at the 9 o’clock service in the morning and 1,500 attended the afternoon service at the theater.

“Easter was over and the following morning it snowed lightly.”

Besides Mr. Harvey’s camp activities, he was able to render valuable assistance to the Bishop at times in caring for services in Parishes vacant temporarily and he was in demand at all times to address various bodies of our own Church people, as well as others in the adjoining cities and towns. Hundreds of men will never forget William C. Harvey, nor will his influence cease in their lives.

He left Camp Lewis in April, 1919, to promote the Parish Plan in the Eighth Province.



CAMP LOGAN AND ELLINGTON FIELD—HOUSTON, TEXAS

JOHN F. MINTON

The 33rd Division, National Guard of Illinois, and part of the 5th Division of the Regular Army trained at Camp Logan. About 1,000 men were trained at Ellington Aviation Field which was located a few miles away from Camp Logan.

Mr. John F. Minton, of Trinity Parish, Houston, Texas, was an old time leader in Brotherhood work. He was instrumental in organizing, years ago, in the Diocese of Georgia, one of the first Diocesan Assemblies of the Brotherhood.

For fifteen years he was active in Church work in Houston. In business life, he was an accountant, being office manager of the San Leon Company. Mr. Minton did not begin his work until the Spring of 1918. Trinity Church of Houston, Texas, of which the Bishop-Coadjutor of Texas, was then the Rector, took a lively interest in the work at Camp Logan. The Rev. George Ossman was our Civilian Chaplain at the time Mr. Minton reported for duty. It was thought best for Mr. Minton to work independently in the camp. Accordingly he lived outside, going into camp each day. He enjoyed the advantage of being a man in middle life, with considerable experience in dealing with men. Boys gladly received him and availed themselves of his wise counsel and advice, so that a great amount of good was accomplished in this way. A mother wrote that her boy who was considered a "black sheep" had been found by Mr. Minton, had been baptized, and under his influence had really found himself, and was developing into a splendid man. Then there was a letter received from the father of a boy who had come under Mr. Minton's influence. The letter was occasioned by the news that both of the man's sons had been brought to Baptism by the Brotherhood secretary.

The following incident related by Bishop Quin serves to show the far-reaching effect of Mr. Minton's faithful service:—

"Coming out of Petoskey, Mich., last August, hurrying home in response to a wire for a funeral, I was sitting in the smoker about midnight when the conductor came in for a chat. He said to me, not knowing who I was, for I had taken off coat and collar and vest—'I'm the happiest man in the world today, even though my boy sails today for France.' I inquired as to why he was happy and he replied that his boy had been confirmed in New York last Sunday. Following up that lead, I found out that this boy had been in Camp Logan for about six weeks, had visited Trinity Church (my Parish) only once—he may have attended Christ Church at other times—but Mr. Minton had his name and had talked to the boy about the Church. No doubt the seed was planted in that contact, and only by accident would we ever have known of its development and growth."

In the first two months of Mr. Minton's service he came into personal contact with about 500 men and of these about 200 were of our own Church. When the 33d Division left Camp Logan for overseas duty Mr. Minton was as proud of them as he would have been if they had been his own boys. He proved himself their friend and when they left remarked, "Taking them all in all you could hardly find a finer representation of our young American manhood." Mr. Minton left the Brotherhood service August 15, 1918, to take up work with the YMCA recruiting men for overseas duty. However, he continued his deep interest in the work and made numerous trips to the camp on his own initiative in order to keep in touch with our work.

CAMP MacARTHUR—WACO, TEXAS

CHARLES L. BAKER
MATTHEW H. LEMEN

Camp MacArthur was situated three miles from Waco, Texas. The 32nd Division formed from the National Guard of Wisconsin and Michigan trained here; in addition there was an Aviation school at Rich Field. The 7th Regular Army Division was mobilized and trained here later. Mr. Baker was transferred to this camp from Fort Sill in July, 1918, but remained only a short time, leaving the service of the Brotherhood to engage in YMCA work near San Francisco. However, during his stay at Camp MacArthur he was officially connected with the YMCA headquarters staff, and was able to work also to some extent with the Rev. W. P. Witsell, Rector of St. Paul's Church. Chaplain Witsell was most active socially and spiritually. He opened his Parish house daily and in the evenings, and the men of his congregation provided a social every Friday evening. On Sundays, after the mid-day service, Church families took numbers of the boys into their homes for Sunday dinners and a home-like time. Chaplain Thomas E. Swan of the 125th Infantry was in camp at this time, as was also the Very Rev. Francis White, serving as Civilian Chaplain for a time. Chaplain White rendered a splendid service among the men during the short period he was able to stay.

Mr. Matthew Lemen, of St. Clement's Parish, El Paso, Texas, had been serving as educational and social secretary at Fort Bliss for the YMCA, but left that organization to become Brotherhood camp secretary at Camp MacArthur. Mr. Lemen entered the Brotherhood service December 1, 1918, but owing to the critical illness of his wife was unable to begin actual work at camp until a month later. He was not officially connected with the YMCA, but lived outside of the camp, working closely with Chaplain Witsell. The work at this point seemed to center around St. Paul's Church. The following excerpt from one of Mr. Lemen's weekly reports illustrates the extent of this service:

"April 2nd, about six hundred men, from whom we have had many attendants at services, departed for their various posts. Your secretary was with them for about two hours prior to train time, chatting and distributing copies of the *Cross*. For some unknown reason no one else was there to see them off. Ladies of the Red Cross Canteen Service arrived about ten minutes before the train pulled out, with cakes, cigarettes, post cards, etc. Curiously, they were in charge of the lady who is the moving spirit of the Guild and the Friday evening sociables of the Church. Result: A very warm regard has been engendered in the minds of these men for the Church."

For various reasons it was difficult in all of the camps to be able to arrange for Confirmation. In fact, for any of the Sacraments. The following incident seems to bear this out:

"Six men express a desire to be confirmed. The organization to which five of the six were connected was due to leave camp before April 1, hence efforts were made to arrange a Confirmation class before their departure. Bishop Quin agreed to alter his itinerary, to arrive in Waco at five o'clock on the morning of March 16th, administering the Sacrament of Confirmation at seven, and leaving on the eight o'clock train for Marlin, Texas, where he was due to preach at the eleven o'clock service.

"The man who was most anxious for Confirmation, was compelled to leave with a detail for discharge for Laredo, Texas, on the afternoon of the 15th. Another secured a thirty-day furlough and left for home on the 13th. The third was detailed as sergeant of the guard for the period from 6 P. M. the 15th to 6 P. M. the 16th and was unable to secure a relief. The fourth came to town and spent the night in a hotel in order to be on time and the experience of a bed with sheets was too much for the weakness of the flesh. He did not rise until eight. The fifth moves in low gear at all times and forgot to secure a pass on the 15th so was compelled to wait until the officer came on duty at seven. He arrived at eight, colors flying but the engagement was already over and Bishop Quin had gone. I am very glad to report that the sixth man not only arrived on time, but brought his wife along to be received from the Greek Orthodox Church.

"Like those in the parable our candidates one by one made excuse when invited to the feast.

"However, such is the stuff of which the mortal is composed. I am following them up by letter and hope they will ultimately prove of better material than the foregoing would indicate."

Chaplain Witsell spoke in the various YMCA buildings and was enthusiastic over anything which made for service to the men. Celebrations of the Holy Communion were arranged whenever possible in the camp, but the men were always most welcome to the services in the Parish Church at Waco. The camp became a replacement camp, after the movement of the two divisions, which complicated organized work to a great degree. The percentage of Churchmen at this camp was not large, but the Brotherhood secretary met immediate response from those with whom he came in contact. Mr. Lemen left the service of the Army and Navy Department in April with the determination to study for Holy Orders.

CAMP McCLELLAN—ANNISTON, ALABAMA

THOMAS S. FORBES

Camp McClellan, situated seven miles from Anniston, Alabama, was the training ground of the 29th Division, composed of the National Guard of Maryland, Virginia, New Jersey, Delaware and the District of Columbia. The 6th Regular Army Division was also quartered at this camp in the summer of 1918.

While war preparations were just getting under way, Camp McClellan began to fill up to such an extent that it became perfectly apparent to the men of Grace Parish, Anniston, of which the Rev. Carleton Barnwell, was Rector, that something should be done by the Church to look after our own men. In this Parish there was a Brotherhood Chapter of four men only. These men learned from what section of the country the troops were coming, and sent letters to the Rectors of all Churches in that section, asking them for the names of the men from their Parishes who were coming to Camp McClellan, in order that they might minister to them. Club rooms were opened over a store on the main street and everything possible was done to look after the men and co-operate with the Commissioned Chaplains, W. J. Alfriend of the 116th Infantry and C. B. Dubell of the 110th Artillery.

Thomas S. Forbes, of St. Andrew's Parish, Birmingham, Alabama, left his business and family and reported for duty as a Brotherhood secretary in January, 1918. He had been Director of a Brotherhood Chapter and a Vestryman of his Parish. Mr. Forbes was associated with the YMCA, fortunately being lodged with a Churchman and friend of some years standing. It was not long before he had won his way into the hearts of the men and welfare workers in the camp, and met with no interference wherever he might wish to go in his ministrations to the boys. They looked upon him as a wise leader and a faithful friend. He set himself to seek out "key-men" and groups at once, and the nature of these may be illustrated by the following quotation:

"Formed an excellent group in Battallion B, 111th Field Artillery of ten 'key-men' and four others added by them. The 'key-man' (leader) selected by the group is an earnest Methodist, with two Baptists, two Presbyterians, two other Methodists and seven Episcopalians in the group."

During his stay in the camp many men were confirmed and there were times when the Bishop was not available, and men were obliged to leave without being

confirmed after they had been prepared for Confirmation. The far reaching effects of Mr. Forbes' work along these lines is shown in the following: Four men had been preparing for Confirmation, but it was impossible to get a Bishop before they were sent to an embarkation camp for overseas. Mr. Forbes immediately communicated with the Central Office, which in turn got in touch with the Civilian Chaplain at the embarkation port, with the result that just prior to boarding the ship, these four men were confirmed.

On one occasion there was a combined Confirmation and Ordination service at Camp McClellan. Mr. Forbes had prepared a class of seven for Confirmation, and serving in one of the YMCA buildings was a young man, Anthony R. Parshley, from the Diocese of East Carolina, ready to receive his Deacon's orders. The service occurred in the "Y" building in which Mr. Parshley was serving. After the candidates had been Confirmed the Holy Communion was celebrated by the Rev. Carleton Barnwell, and then Mr. Parshley was presented to the Bishop and duly ordained to the Diaconate. Nearly a thousand soldiers witnessed this ceremony. Beside Mr. Parshley there was another Deacon serving on the staff of the YMCA, Rev. James R. McAllister of the Diocese of Southern Virginia, who later assisted the Brotherhood secretary at Camp Humphreys. Both of these young men enlisted as privates one in the Medical Corps and the other in the 110th Field Artillery. Christmas Eve one hundred women from Birmingham went out to the camp and joined with a chorus of 75 soldiers in giving a musical festival, which included the singing of Christmas Carols and the distribution of Christmas cards, candy and cakes. In this Mr. Forbes had a part as a member of the staff of the "Y" hut in which the affair was held.

There were two celebrations of the Holy Communion with special Communion for the sick at the Base Hospital on Christmas Day.

At Easter a celebration of the Holy Communion was held at the regimental exchange at which 110 men received the Sacrament. In addition to the camp service, the men attended in large numbers at Grace Church, and St. Michael's and All Angel's at Anniston.

The men often spoke of Mr. Forbes as their friend and counsellor. They learned to love him and to respect him. After the signing of the Armistice, Mr. Forbes found it difficult, as every other secretary did, to do organized work, but he made himself useful by teaching illiterates, and in this way opportunity was offered for making contacts with men. In March, 1919, Mr. Forbes was transferred to Norfolk to succeed Mr. Harry H. Cowan who had been serving as Brotherhood secretary at that camp.

CAMP MEADE—ANNAPOLIS JUNCTION, MARYLAND

JOHN T. PRICE

RAY C. REESE

MAURICE J. KENDALL

The 79th Division, composed mainly of men of the National Army from Maryland, Pennsylvania and the District of Columbia, went into training at Camp Meade, situated near Annapolis Junction, Maryland, approximately half way between Baltimore and Washington. There were large numbers of Church boys in this Division. This fact led the Bishops of the three Dioceses—Washington, Maryland and Pennsylvania—to the consideration of a plan by which to reach our boys while in training.

Through the generosity of two communicants of the Church of the Epiphany, Washington, an attractive Chapel and Club House was built, located just outside of the reservation on the main road to the camp. This building provided living quarters for a staff of workers and contained a large club room for the use of soldiers, besides a well appointed Chapel, seating about two hundred. The War Commissions of these three Diocese united in maintaining the staff and supporting its work. The House and Chapel were dedicated under the name of "Epiphany Chapel and House" in June, 1918, and the Rev. James A. Montgomery, D.D., of Philadelphia, became the first chief of staff. He and his associates not only ministered to Church boys but also supplemented the religious work of the camp and made the House a place noted for its hospitality. At times the House was open to the nurses at the Base Hospital for an afternoon and at other times the Commanding Officer and his staff enjoyed its home-like atmosphere. The military authorities of the camp were always well disposed toward the work.

This camp was one of the first in which the Army and Navy work of the Brotherhood was entered upon, Mr. John T. Price being one of the first secretaries in the field. He left the employ of the Pennsylvania Railroad to go to the camp as the Brotherhood representative. He was an active Churchman of St. John's Parish, Norristown, Pennsylvania, and had served as Director of his Parish Chapter of the Brotherhood.

Working with the Rev. S. Tagart Steele, who represented the Bishop of Maryland at Camp Meade, Mr. Price sought to find the Church boys in the camp, their number being estimated at about 500, and to enlist their participation in the celebration of the Holy Communion, which was held in the main YMCA auditorium until April 1, 1919. During Mr. Price's stay, the attendance at this service was consistently large, probably larger on the average than at any other

camp. Many Christian boys, not all of them being Episcopalians, found help and grace in this service.

With the work of the Church so well looked after, and being under the guidance of the War Commission of three states, it seemed advisable to transfer the Brotherhood secretary, for the time being, to another camp, and accordingly on December 1, 1917, Mr. Price went to Camp Sherman, Chillicothe, Ohio. In addition to Chaplain Montgomery and Chaplain Steele, there were two other Civilian Chaplains during the spring and summer of 1918, the Rev. Curtis White and the Rev. M. Magruder, D.D., and Commissioned Chaplain George B. Kinkadee of the 27th Engineers. Later Major William R. Scott, one of the ranking Chaplains in the army, who had been at Fort Oglethorpe and other stations with the 17th Infantry, was divisional Chaplain of the 11th Regular Army Division, which was being concentrated at Meade. After the 79th Division moved out, Major Scott always manifested a keen interest to the Church's work in camp, and it was through him many opportunities for additional services were secured.

It was not until October, 1918, that the Brotherhood was able to send another secretary to Camp Meade, in the person of Mr. Ray C. Reese, who was transferred from Camp Crane. He was a lay reader in his Parish, St. Wilfred's, Camden, New Jersey, and his work among boys well fitted him for service in the camps. He was attached to the YMCA staff and one of the busiest huts in the cantonment. Besides his duties in this connection, he was able to work closely with the staff of Epiphany Chapel and Club House. At this time, the Rev. Benjamin N. Bird, of the Church of the Messiah, Gwynedd, Pennsylvania, had succeeded Dr. Montgomery and was continuing his work.

In the distress accompanying the Influenza epidemic, the camp surgeon asked Bishop Murray to send a Priest to the Evacuation Hospital. The Bishop responded immediately by sending the Rev. Jesse R. Bicknell, retired. Father Bicknell went from cot to cot ministering to each patient, irrespective of his religious affiliation. According to his own statement, he met only one man who did not believe in God. That man died, and it was reported by his nurse that he had the least resistance to the disease than any of her patients.

The best argument against the plea made by some that the Brotherhood was sectarian is found in the fact that among the first eight groups of personal workers formed by Mr. Reese, there was not an Episcopalian. His work along this line aimed to pick out in the company or squad outstanding men who would be leaders of the Groups, and if there were no Episcopalians, who were outstanding men in certain companies or squads, this did not mean that Mr. Reese should pass these units by, but should rather organize them for constructive Christian service. That he ministered and served the Churchmen in the camp is well shown in the large number of names he reported to the Central Office of

men whom he had brought to Holy Communion and other services of the Church. Later Mr. Reese was called to the Central Office, where he served faithfully until he went to Salt Lake City, Utah, to take charge of a Church Boys' Club.

Soon after the Armistice was signed, the first overseas wounded men reported at the Base Hospital. It was decided to send an extra secretary to the camp to assist the staff of Epiphany Chapel and accordingly Mr. Maurice J. Kendall, of Holy Comforter Parish, Poughkeepsie, New York, who had been serving as an assistant at the Central Office, and was closely in touch with the work, was sent to Camp Meade, November 21, 1918.



THE ALTAR AT THE RED CROSS HOUSE. Page 230.

Mr. Kendall made his headquarters at the Club House and Chapel, working as a member of the staff. It was at this time, that the Club Room served to its best advantage. One instance of this was shown on New Year's Eve, when more than 100 enlisted men and officers were entertained by the staff of Epiphany Chapel and their friends. After a pleasant evening's entertainment, they all went at midnight into the Chapel for a brief address by the Rev. Mr. Bird with prayers and benediction. There were several pleasant evenings of this nature at Epiphany House and it was always a place where men could meet their friends and spend a quiet social hour. Mr. Kendall's services in the hospital were similar to those of

other secretaries. He served the men to the best of a Christian worker's ability, praying with them and giving them such spiritual and material comforts as were in his power to give. The staff of the Epiphany House visited the Base Hospital every morning and were subject to calls there at any time of the day or night. The Church boys who were found in the hospital, who were not able to attend the Communion services in the Red Cross House at ten o'clock had the Sacrament brought to them after the service. A special feature of the work in the hospital was the Wednesday evening Vesper services. A portable organ was carried into the wards where the men sang hymns of their own selection and listened to a short address, ending with a prayer and benediction. These quiet services were very much appreciated, and the staff was frequently told to "Come again soon." Chaplain Robert E. Browning, who had recently returned from overseas always commanded attention when he told the boys of the comforts and sustaining power which the men over there had found in the words of the Saviour.

The "Episcopal Ford" was a well-known commodity and noted for its capability of expansion. The boys in the hospital knew where it stood every morning and that it left for Epiphany House at 11.30. They also knew that as many of them as desired and were able could pile in to go down to the Club Room for the day.

During the term of the Rev. Romilly F. Humphries, D.D., who succeeded the Rev. Mr. Bird, the Club Room became the social center for the camp. This was especially so when units of the Tank Corps returned to Meade from overseas for demobilization. The Club Room would fill up about six o'clock in the evening, some of the men reading, some writing, while others enjoyed the open fire and the victrola. As the evening wore on the boys would gradually slip off to camp, leaving a few behind who were desirous of talking about home, religion and the real things of life. These quiet talks with the Clergy and the Brotherhood secretary were full of inspiration to all who engaged in them.

About May 15th most of the units in the camp had been greatly reduced so Mr. Kendall was called to the Philadelphia office for special work.



CAMP MERRITT—TENAFLY, NEW JERSEY

HORACE R. GRAVES

JOHN W. JACOBS

Camp Merritt was an embarkation camp averaging from 20,000 to 30,000 men who remained a very short time, en route to overseas. The 49th Infantry was the only permanent regiment. The camp is located between the villages

of Tenafly and Dumont, across the river from New York City. The embarkation camps presented difficulties greater than those in regular camps; men arrived to stay only long enough to embark for overseas duty. A steady stream of troops were coming in and going out all of the time, and organized work was almost impossible—it was very difficult to locate definite individuals.

After serving at Camp Funston, Mr. Horace R. Graves was transferred to Camp Merritt in April, 1918. Mr. Graves had previously enjoyed fine relations with the YMCA and it was deemed wise to have him officially associated with it in this camp. When he began his work there were no regular Church services in this camp but a celebration of the Holy Communion was arranged by the Civilian Chaplain, the Rev. Barrett P. Tyler, who served also as a "Y" secretary. At the expiration of Chaplain Tyler's service, he was followed by Civilian Chaplain Edwin S. Carson.

One of the most important features of the work in this camp was seeing the men just before they sailed. Thousands of men passed through and gave Mr. Graves an opportunity to say a few final words to them as they started out for service beyond the seas. Hundreds of Prayer Books and Testaments were given away by Mr. Graves. Many a little khaki covered book was slipped into the hand of the departing soldier as the secretary bade him God-speed. Ofttimes Mr. Graves proved to be the connecting link between some soldier and his Baptism or Confirmation. On one occasion, when he was having personal interviews with a number of men, he got eleven Church boys together, four of whom became "key-men" and two were baptized the next morning. One of these baptized men was so thoroughly in earnest that he went to his barracks and brought his "buddie" to receive this Sacrament. It is of tremendous interest to know that one of these men was a ring-leader of gambling and that he stopped it entirely, prevailing upon five other men, including a sergeant who had been in the army eighteen years, to sign War Roll cards.

As an illustration of the quick way in which things were accomplished, the case might be given when Bishop Remington, Suffragan Bishop of South Dakota, was on his way overseas with the 26th Hospital Unit as Red Cross Chaplain. As he went through the camp it was found that two enlisted men about to sail, desired to be confirmed. The Bishop was hurried to one of the "Y" huts and these two boys were confirmed by him. A unique feature was that it happened to be the Bishop's first Confirmation since his Consecration. Further it is interesting that the candidates were brothers, one of whom was a Brotherhood boy who had brought his brother to Baptism.

The far-reaching effect of group work may be illustrated in the following quotation from one of Mr. Graves' weekly letters:—

"One 'key-man' reported, just before sailing, that the lieutenant in command had given notice that gambling or profanity meant thirty days' fatigue duty for the offender. This was directly due to the efforts of the group."

At another time a Methodist boy was found who desired to be baptized before going overseas, and Mr. Graves immediately took him to Civilian Chaplain Carson who baptized him.

These are only outstanding incidents which were repeated times without number, worked daily with the soldiers, co-operating in every way with the religious forces within the camp.

He was finally obliged to return to his business and accordingly left the camp August 1, 1918.

Mr. John W. Jacobs, who had previously served at Camp Bowie, Texas, was transferred on September 1st to carry on the work at Camp Merritt. Mr. Jacobs occupied the same position with the YMCA that Mr. Graves had, and continued to serve along the same lines. The following from one of Mr. Jacobs' reports testifies to the appreciation which the men felt for the privilege of receiving Holy Communion before going overseas:—

"I had two wonderful Communion services with men who went out last night, the last one being at 11 o'clock p. m. Chaplain Elmendorf and myself spoke to the men at mess and invited them to the Service. About sixty-five made their Communion at the first and eighty at the second, which lasted just thirty minutes, the time limit set by the Company commander.

"I will write specially about one boy who received the most unusual help. He was horribly frightened at going overseas. In fact, it was necessary to place a guard with fixed bayonet over him before he would roll up his pack. After the service last night the top sergeant asked me if I would go with him and talk to this lad. When we got to his barracks we found that the boy had been to service and we met him as we returned, coming in the door. The lad said no word for a minute or two, but just gripped my hand till it hurt me. Then he thanked me for the service and when I asked him how he felt as to the trip overseas, the boy told me frankly that he had been plain scared, but now was willing and anxious to go for he had asked God to help him and had made his Communion.

"The top sergeant thanked us for the service, as did both officers of the company who were present, both of whom, by the way, carried pocket Testaments. We gave away Prayer Books to many men."

Mr. Baker, the Brotherhood secretary at Camp MacArthur, had prepared four men for Confirmation, but before a Bishop would come to the camp the men were ordered to embark for Camp Merritt for France. Promptly advising the

Central Office of this fact, immediate communication was established with Civilian Chaplain Carson, who was able to reach a Bishop in time for the men to receive Confirmation, as they passed through the camp en route for overseas duty. One night Bishop Stearly came to the camp to confirm a boy on his way overseas and later that same night was asked to speak to a group of men in a mess hall after they had eaten their last meal in camp immediately prior to embarkation. "Outside the men were rushing about getting ready to go to the 'Y' for service checks, but when we announced that we were ready to go ahead with the service, nearly sixty men filed into the bare hall. We had a tremendously impressive service, for God was right among us, and I believe the boys felt His presence there. Bishop Stearly spoke to the boys for a few minutes and then proceeded with the Communion service. Fifty men passed up the aisle between the long tables and one after another knelt to receive the Sacrament."

Mr. Jacobs related another incident:—"I went to a company which was about to go overseas, and which was having supper and breakfast combined at 8.30 P. M., and arranged to have mess with the men and to have a meeting and Communion afterward. Was able to get Mel Trotter and his fine quartette of young men who have been working in the camp to assist Chaplain Elmendorf in the celebration of the Holy Communion. We all went down at 8.30 only to find that the time had been set ahead for one hour and that they had already eaten. Then we went to the barracks and invited the men to come to the service, the lieutenant sending a sergeant to each barracks with us to get attention. The result was that we had the whole company and a rousing service, with splendid music, great talk, 150 War Roll cards signed, three more Baptisms, two of the boys who wish to be confirmed and nearly fifty making their Communion."

In one day, Mr. Jacobs formed three groups of twenty-five, twenty-three and seven members each. In three days 273 men received their Communion. In December Mr. Jacobs was transferred to Camp Mills and Camp Upton.



CAMP MILLS—GARDEN CITY, LONG ISLAND

JOSEPH E. GALLAGHER

JOHN W. JACOBS

Camp Mills, situated twenty miles from New York City on Long Island was an embarkation and concentration camp. It was from here the Rainbow Division, representative of the National Guard, as it was made up of units from many States, sailed.

It was not possible for the Brotherhood to send a secretary here during the early days of the war. For one thing the men remained in camp only a few days and this rendered impracticable the type of work the Brotherhood was doing.

But there are a great many of the boys who will remember the old fireside at St. George's Rectory, Hempstead and its charming host and hostess, the Rev. and Mrs. Charles H. Snedeker. St. George's Church was theirs for services and St. George's Parish House and Rectory were theirs for home-like companionship. The "Rainbow" boys will never forget Hempstead.

One of the outstanding services of the Army and Navy Department was rendered through the devoted activities of Mr. Joseph E. Gallagher. Coming from St. Luke's Parish, Montclair, New Jersey, temporarily retired from active business, he threw himself into the work with zeal and great enthusiasm. His great love and affection for young men enabled him to gather about him a very large circle of acquaintances over whom he exercised a powerful religious influence.

Mr. Gallagher served without compensation other than the great satisfaction he secured from befriending the boys and rendering them practical Christian service. He spent lavishly from his own personal funds particularly during the scourge of Influenza. The epidemic was particularly severe at Camp Mills, and the mortality rate for a time was very high. Mr. Gallagher spared himself no expense in providing the sick with such comforts and delicacies as it was possible for him to secure. He distributed thousands of oranges. With his own family stricken with the disease and suffering himself from a recent operation—he never left his post, but remained on duty in the hospitals eighteen and twenty hours daily—writing letters home for the boys—often their very last—meeting the families and friends who had come to be with their sick ones.

The instance of the great service he rendered stands out with particular vividness as the memory of Mr. Gallagher's work is recalled. One of the boys, among others, who was regularly visited by him and with whom he formed a warm companionship, died and his body was taken to the morgue. When his parents arrived the body could not be located, due to the loss of the usual identification disk. Mr. Gallagher personally handled scores of bodies until he recognized the body of his friend and turned it over to the grief stricken parents. In this particular case he was the only one available who could have performed this invaluable service.

He served as a building secretary for the YMCA, and due to his practical business experience was able to devise and put into effect an organization and a system of reports and accounting which standardized the work. This system was subsequently adopted throughout the camp.

He initiated work to care for the unwary young men who flocked to New York City, keeping them from being exploited. And so might be continued



MANY OF THE BOYS WILL REMEMBER THE OLD FIRESIDE AT ST. GEORGE'S RECTORY. Page 234.

indefinitely the enumeration of the activities of this devoted secretary who only ceased work when his physical condition made it impossible for him to continue.

In January, 1919, Mr. John W. Jacobs was transferred from Camp Merritt to take up work in both Camp Upton and Camp Mills. To recite details of his work would be little more than repetition of experiences which have been related elsewhere as applied to similar debarkation camps.

Secretary Jacobs had invoked blessings upon many departing men at Camps Bowie and Merritt where he had been stationed in the earlier days of the war. Now he was privileged to greet many of these same men returning—some not so sound or whole in body, though rich in the terrible experience which brought almost every man nearer to his Master. It was another link in the chain of service which the Church had rendered, and fitting that the Brotherhood secretary should now speed them on their homeward way, with encouragement to put into their home religious life something of the wonderful earnestness and loyalty in which they had gone to fight for their Country.



CAMPS AND POSTS NEAR THE MEXICAN BORDER

WALTER MACPHERSON, *Field Secretary for Southwest*
DOYLE E. HINTON

There were a great number of Army Posts and small garrisons scattered all up and down the Texas side of the Mexican Border, to which it was impossible to send Brotherhood secretaries. But by no means did the Brotherhood neglect these places. When these posts were not far from a large camp where a Brotherhood secretary was located, visits to such posts were made by the Brotherhood secretary for the purpose of looking up Churchmen, reporting conditions and co-operating with the Clergy, if any were stationed there.

Mr. Doyle E. Hinton made an extended trip to several of these Border points during intervals of his service at Camp Cody, Deming, New Mexico. But the chief visitor to these points was Mr. Walter Macpherson, field secretary for the Southwest.

Mr. Macpherson is from St. Mark's Parish, Denver, Colorado. He was a member of the National Council, Director of St. Mark's Chapter of the Brotherhood, superintendent of the Sunday school and Junior vestryman. In business life he was a salesman for a large iron works. He gave up his business life to enter the Brotherhood service on October 1, 1917, and continued with the

Army and Navy Department until May 15, 1919, and has since that time been a field secretary of the General Brotherhood which he was entered upon as his life's work. Mr. Macpherson's duties as field secretary were to make surveys of all the camps in the Southwest, preparing the way for Brotherhood camp secretaries and assist in acquainting them with the camp as they reported for duty. He visited all the larger camps in this section of the country, oftentimes during the absence of a permanent secretary, carrying on the work in these various camps. He visited a large number of the smaller forts and posts for the purpose of arranging methods and means to carry on the Brotherhood work there through "key-men," and such Brotherhood men and Churchmen as might be found in the service of their country. He also made arrangements with Priests of the Church, when he found them at these places, to send names of Churchmen to the Brotherhood Central Office and also to look up Churchmen whose names were sent them by the Brotherhood. In this way many additional Churchmen were found and a close contact formed with them through letters from the Central Office. *St. Andrew's Cross*, as well as other literature, as mailed to these men. It was also Mr. Macpherson's duty to adjust any little difficulties that might arise in the camps in the Southwest where Brotherhood secretaries were located. It is very much to his credit that such splendid relationships have existed in the Southwest between the Brotherhood and the various other agencies working in the camps.

As the work, or rather the short visits, to the many smaller posts and forts, was of a common nature the points touched follow, with only reference to the Priests in charge, if there were any, or give the names of the Clergy or Brotherhood men who visited these stations. The points adjacent to the Border and in the Southwest covered by the Church are as follows:—

Guerstner Field, near Lake Charles, Louisiana. Rev. C. B. K. Weed was in charge of the work here.

At Camp Nichols, Jackson Barracks and the two Naval Training stations at New Orleans, Louisiana. Mr. Marcus Scott, a Brotherhood man in New Orleans, had charge of the work, in co-operation with the Clergy of New Orleans.

At Eberts Field, Loanoke, Arkansas. Civilian Chaplain Charles Collins and secretary G. A. Kenderdine visited this camp.

Call Field, Wichita Falls, Texas. Rev. John Larsen took charge of the work at this Field.

Love Field and Camp Dick, Dallas, Texas. John Randolph Ray and Rev. Charles Clingman did outstanding work at this point.

Fort Crockett, Galveston, Texas. Rev. S. T. Porter was active in the work at this point.

Leon Field, near Texas City, Texas. Rev. Clinton S. Quinn, Houston, Texas, and Rev. Charles Clingman visited this Field.

Port Lavaca, Texas, a Naval Flying Station. Rev. H. R. Pemsen worked among the men on this Field.

Camp Scurry, Corpus Christi, Texas. Rev. J. W. Sykes, Corpus Christi, Texas, covered this camp.

Fort Brown, Brownsville, Texas. Rev. Benjamin Dennis, Rector, was also Post Chaplain.

Fort Ringgold, San Fordyce, Texas, was not touched.

Fort McIntosh, Laredo, Texas. Chaplain Z. T. Vincent and Rev. C. W. Cook had charge of the work here.

Camp Eagle Pass, Eagle Pass, Texas. Chaplain Herbert Smith had charge of the work.

Fort Clark, Brackettsville, Texas. Rev. D. P. Johnson, Del Rio, Texas, in charge of the work.

Camp Marfa, Marfa, Texas. Chaplain W. W. Brander and Rev. C. S. McClellan in charge of the work.

Fort Hancock, Texas. Rev. Fuller Swift, El Paso, Texas, and C. C. Miller, Brotherhood secretary, El Paso, in charge of the work. Rev. Fuller Swift and C. C. Miller also had charge of the work in the following camps:—Camp Fabens, Fabens, Texas; Camp Ysleta, Ysleta, Texas; Camp Cotton, Cotton, Texas; Camp Boerne, Camp Pershing, Camp Baker, Camp Stewart, Camp Couschesne Bridge.

Camp Columbus, Columbus, New Mexico. Doyle E. Hinton, Brotherhood secretary of Camp Cody visited here, as well as the camps following:—Camp Hachita, Hachita, New Mexico; Camp Harry J. Jones, Douglas, Arizona, which camp Edward Simonson had charge of the work. Bisbee, Arizona, Rev. J. M. White in charge; Tuscan, Arizona, Rev. W. J. Dixon in charge; Fort Huachuca, Arizona; Nogales, Arizona, Rev. Alsop Leffingwell in charge; Globr, Arizona, Rev. F. T. Bloy in charge; Miami, Arizona; Roosevelt Dam, Arizona; Fort Bayard, New Mexico, near Silver City.

NEWPORT, RHODE ISLAND

ALEXANDER M. HADDEN

There were numerous Naval Stations and permanent Forts at or near Newport. Among them were the Naval Training Station, Naval Torpedo Station, Block Island, Melville Naval Coaling Station, and Forts Adams, Greble, Geggy, Kearny and Wetherill.

In all, there were about fifteen thousand soldiers and sailors stationed at these training points. Conditions were unique at this point; probably unlike those at any other place where a secretary was maintained. The men were distributed in comparatively small numbers between these numerous stations under conditions peculiar to each station. In the case of the Naval Stations and Training Ships it was exceedingly difficult to reach the men personally because of the different regulations concerning shore leave and liberty.

It is to the credit of Mr. Alexander M. Hadden, of St. Thomas' Parish, New York City, that in spite of the difficulties which existed, he was able to cover this complicated field. It is not meant that he was able to visit each point every day, nor to see each man, but by co-operating closely with the Chaplains and other religious workers, he was able to keep in touch with the men chiefly by correspondence.

Work with men was no new departure for him. For years he had given all his time to constructive Christian service particularly among the prisoners in the jails of New York State; a Brotherhood leader of long standing, formerly one of the National secretaries; a vestryman of his Parish;—he brought to the staff of war secretaries a virile strength and devotion to religious service which was a great inspiration and help to the entire war work.

Chaplain W. G. Cassard, a Priest of our Church, was the ranking Chaplain and it was through his co-operation that Mr. Hadden worked. Another of our own Clergy was Chaplain W. A. Nichols, of the Naval Torpedo Station, and F. W. Teague was "Y" Building Secretary at the Naval Reserve camp.

In addition to these, the Clergy of the Newport Parishes were particularly interested in the welfare of the men in uniform, and used various means of providing services for them and entertaining them. Church services were held by the several Chaplains regularly and besides our own, general services were held by the Chaplains on the Station, the attendance at these ranging sometimes from one thousand to three thousand men. In the Navy, compulsory attendance at religious services was not uncommon. At a celebration of the Holy Communion held in one of the drill halls, on one occasion there were 273 men present.

Mr. Hadden fitted into this setting almost better than any other man would have done. Scarcely a day passed that he did not have at least one or two boys to dinner with him and sometimes many more. He wrote a man inviting him to have dinner with him and to join one of his numerous Bible classes, enclosing a self-addressed postcard for reply. If the man replied accepting, he was assured of a very pleasant time with a particularly pleasant host and was quite apt to be rather keen in accepting a second invitation. If the man replied saying that he did not have liberty at the time specified, he was asked to state when he did have it, which was equivalent to being given an invitation for that date. If no reply at all was received, one, two, three, and sometimes more invitations followed at different intervals until the boy in question felt that someone had a tremendous interest in him, and perhaps it would be to his advantage to go once.

Scores of men will never forget Alexander M. Hadden's genuine hospitality. This is only one way that this earnest worker employed to be of service to our men in uniform. He conducted numerous Bible classes, aiming to have them in different places at different hours so that no man would be left out, if he cared to come. Sometimes ten were invited and one came. At one time fifteen were invited and forty came. At other times the attendance ranged from one to twenty-five.

Interest was stimulated at these classes in the Church services, particularly in the celebrations of the Holy Communion, the success of which was doubtless due in a large measure, to the quiet influence of Mr. Hadden.

The following quotation gives a glimpse in a few words of another means employed to help the men with a thorough daily Christian endeavor:

"Have signed up 102 Navy men in New Testament League. Promised to carry and read some portion every day. Have written fourteen mothers of signers if they care."

The Central Office supplied Mr. Hadden with the names of Churchmen stationed at Newport. It was a real joy to him to act as host and he not only immediately asked every one of these to dine with him, but he kept his finger on them as far as it was possible, inviting them to services and securing their co-operation as "key-men." He was no respecter of persons. His guests ranged from enlisted men up to admirals. The Post Chaplain as well as Mr. Hadden was intensely interested in the Silent League. The members of this League individually accepted a small brass tag, promising that when they were tempted to indulge in profanity or indecent stories, that they would put their hand into their pocket and grasp this little metal reminder that they had promised to refrain from these things. The brass tag was punched so that it could be worn on a cord hung around the neck. Stamped on the face was an anchor and the initials, "S. L." Mr. Hadden had charge of this League which originated in the Navy.

Another splendid feature of Mr. Hadden's work was his library of phonograph records. He planned with the YMCA to keep phonographs in the hospitals, sick bays and the fourteen YMCA huts. In response to a personal appeal asking for records and money to keep the machines in condition, he received twelve hundred records and \$425 in cash. By Mr. Hadden's scheme a certain number of records were placed in the different huts and hospitals for a given period of time, after which they were exchanged for a new set and the others sent on to some other place.

During the Influenza epidemic, Mr. Hadden begged to be allowed to go into the hospital and stay, but since there were Clergy present to answer any sick calls, permission was not given him. However, he was untiring in his visits and in his ministrations all through this critical period.

Mr. Hadden's work at Newport covered two periods—in the summer and fall of 1917 and summer of 1918. Between these two periods he did valuable work at the Norfolk Naval Training Station and in and about New York City. He served without remuneration and spent freely of his own private funds in ministering to the men. It should be noted that Mr. Hadden was the first Secretary in the field being actively at work prior to the organization of the Army and Navy Department.

Mr. Hadden left his post at Newport on February 2, 1919, to take up the Parish Plan.



CAMPS AND STATIONS AROUND NEWPORT NEWS, VIRGINIA

WILLIAM J. McCONNELL

EDGAR C. BURNZ

E. RAYMOND DE PUY

The peninsula in the vicinity of Newport News was dotted with camps, the principal ones being Camp Stuart, an embarkation camp; Camp Hill, a remount and truck station, with a regiment of colored stevedores; Camp Morrison, an aviation camp; Langley Aviation Field and Fortress Monroe.

Because of its nature and the peculiar conditions connected with each of the camps located there, this was a difficult post.

Mr. William J. McConnell, of St. John's Parish, Cynwyd, Pennsylvania, who had served at other camps, spent a short time during the winter of 1917 and 1918 here as Brotherhood secretary, with headquarters at Camp Stuart. As the

type of service rendered by Mr. McConnell is given more fully under other camps, it is only necessary here to show, by the following incident, a little picture of his work:—

"Sunday before Christmas the Rev. Henry G. Lane, Rector of St. Paul's Parish, Newport, had asked me to go out with him and talk to the boys at Emmanuel Mission, Morrison Village, saying, 'Some Sundays we have only four or five and others as high as twenty.' Somehow or other a funny thing happened. It may have been pre-arranged, and yet I did not take any chance. On nearing the Church building we noticed coming towards us a squad of soldiers. I said: 'Are they coming to the service?' Mr. Lane said: 'I think, maybe, some of them will, but perhaps they all will.' I said: 'Let's wait and see.' When they came within hearing distance I called: 'Boys we would like to have you come in and join us.' To our great amazement the lieutenant in command called: 'Fall In' and then 'Left Face, March,' and they marched up the little path into the Church. It was a great sight to see out there in a small country place, with only a few scattered houses. I was to speak. The boys had entered the building and I did not know how many were already in there. However, Mr. Lane and I vested, and while vesting I said: 'Mr. Lane, I will have to change my address a little and use a verse more appropriate; I think I'll take Psalm 122-1: *I was glad when they said unto me we will go into the House of the Lord.*' It was a most appreciable congregation, privates and officers, with several men and women civilians also present."

When Mr. McConnell was transferred, Mr. Edgar C. Burnz, of St. James-the-Less' Parish, Scarsdale, New York, began his work as Brotherhood secretary in April, 1918. He came to the Brotherhood well equipped, being at the time of his enlistment connected with the National Bible Institute, New York City, under whose auspices he had been doing evangelistic work and street preaching. He remained in and around Newport News until February, 1919, when he took up the work of promoting the Parish Plan.

There were at Newport, on the staff of the YMCA the following Priests of our Church: Rev. A. W. Brooks, Rev. H. L. Grabau and Rev. Charles E. F. Boisson. Later Chaplain Walter Marvin became Post Chaplain at Fortress Monroe and Rev. Rich was appointed Civilian Chaplain. From time to time other Clergy of the Church served there with the YMCA, or as Civilian Chaplains.

The Parishes of Newport News developed numerous ways of serving the men in their vicinities. The Parish house of St. Paul's Church was used as a Hospitality House for soldiers and sailors. Then there was an entertainment committee of women from all the Episcopal Churches, who took charge of the program of St. Paul's on Saturday evenings, holding open house for all men in uniform.

It was decided that it was best for Mr. Burnz to work without officially connecting himself with the YMCA, though, of course, co-operating with them in their religious program whenever possible.

One of the conspicuous incidents of his work in these camps was the opening of Grace Chapel. This Chapel was located near the camps but because of peculiar circumstances had been closed. After studying the field, Mr. Burnz thought this might be made a strategic point, and after receiving permission from the proper authorities, he opened the Chapel. How this worked out can be best described by quoting from one of his reports:—

“On the first Sunday in July, Morning Prayer was said at Grace Chapel and a Club Room was opened in the basement of the Chapel the following week. Announcements were made throughout the camp, acquainting the men with the fact that the Chapel had been opened and it did not take them long to find their way there and during the succeeding months I never knew an evening, no matter what the weather conditions might be, that some men were not present. At first each week, and later every other week, the ladies of the Chapel provided an entertainment, with refreshments and at such times the numbers exceeded capacity. Many men told me of the great help it had been to them and their fellows to have a place to go out of the camp.

“About the middle of August it was found that the men from camp did not come to the Morning Service on Sunday in very large numbers, so a Service was held in the evening, with very satisfactory results and much better attendance, the average being from fifteen to fifty, or more. * * * *

“Within a period of five months the people of this Church subscribed sufficient money to pay the salary arrears of the Rector who had last been in charge and a larger proportion of their Missionary and Diocesan apportionments than many larger Churches had done. Arrangements were also made to sell a piece of property the Church owned, the proceeds from which more than covered a mortgage on the Church building that had not had even an interest payment made on it for years.”

Mr. Burnz also gave a great deal of his time in personal work among the men and in building up attendance at celebrations of Holy Communion, which were held by the Chaplains, both Commissioned and Civilian. He also made arrangements for celebrations of Holy Communion for units about to sail and brought a number of men who were going overseas, to Baptism and Confirmation. The number of men who availed themselves of the privilege offered in attending the Communion service was large, on one morning in particular there being 215 attending the celebration.

At one time a number of men in a quarantined regiment requested the Com-

munion service and this was arranged for 7 o'clock in the evening, the only time available. Thirty-two soldiers gathered in the mess hall for this service.

On one occasion Mr. Burnz secured the name of a Church boy just after his last inspection had been held and he was about to leave camp for overseas. The boy revealed the fact that he had not been confirmed, but desired to be. Bishop Thompson was coming to camp the next morning, and arrived just before the order to "Fall In" was given. A few words of explanation to the sergeant, and the young man was released and in a warehouse nearby this soldier received the Sacrament of Confirmation. As the Bishop gave the benediction a whistle was heard and the order to "Fall In" was given. The soldier, with a hand-shake and a God bless you from the Bishop and Mr. Burnz, ran back to his company and a few minutes later was on his way.

There are many other interesting stories of how men were brought to Confirmation, which show some of the finer results of Mr. Burnz' work.

Mr. Burnz entered the Parish Plan work in February, 1919, and was succeeded by E. Raymond de Puy, a theological student of the Virginia Seminary, and a member of Holy Trinity Parish, New York City.

Mr. de Puy had been in the Army for three years, so he knew the Army man's point of view and with his knowledge of Brotherhood work, was splendidly equipped as a camp secretary. This was at the height of the demobilization period, when the constant transferring and discharging of men made the Brotherhood's particular type of organized work impossible.

Mr. de Puy continued to keep up the services at Grace Chapel. One of his accomplishments was the introduction of Secretary Murdoch's plan of notifying the home Churches of the return of their men, which is described in the chapter on "Correspondence."

In all of this work Mr. de Puy had the cordial co-operation of Chaplain Marvin and the local Clergy.

Mr. de Puy performed a splendid service in a quiet personal way, coming into personal contact with hundreds of men and sowing good seed, which undoubtedly will bear fruit as the men are absorbed again into their home Parishes.

He stayed with the Brotherhood until work in the camp justified his leaving on the 15th of July, 1919.

FORTS AND STATIONS AROUND NEW YORK CITY

ALEXANDER M. HADDEN

HARRY B. WHITNEY

EDMUND J. WALENTA, JR.

HENRY M. HEWITT

In recording the work done by the Brotherhood secretaries in the camps mention should be made of the New York City district. This does not include the large camps located on Long Island and in New Jersey, but rather the smaller military forts and naval stations, which, by reason of the importance of New York City as a center, were scenes of bustling activity all during the war. A large number of these forts and stations were guarded by a cordon of rules and regulations of a military nature that in some places made welfare work of any kind impossible, and in all places made it most difficult.

But there were great numbers of service men in and about New York City and many of these were Churchmen, so the Brotherhood planned, as best it could, to serve these men. The larger welfare organizations had general headquarters in New York. There were service buildings and huts scattered in various sections of the city and the material welfare of the men was well looked after. The Brotherhood work, following the program used in the larger training camps was personal and dealt with the individual.

Mr. Alexander M. Hadden, of St. Thomas' Parish, New York City, had spent a number of years doing constructive Christian work in and about New York, so he was splendidly equipped to serve the men in uniform at the forts and other stations near New York where men were on duty. There was no schedule or regularity about this work, Mr. Hadden finding his way through the network of rules and regulations as best he could, meeting up with individual men, offering them Christian fellowship and fatherly counsel. In this work he was "on the job" before the regular Army and Navy program of the Brotherhood had been launched.

From New York he went to Plattsburg for a short time and then took up a definite service at Newport, Rhode Island, which is described under a separate heading.

The next secretary was Mr. Harry B. Whitney, of the Chapel of the Intercession, New York City, a business man who had been active in Church work as a Sunday school superintendent and Brotherhood man. It was decided to undertake work at Ellis Island, at which was located a hospital for returning men, and where men from overseas were received and sent on to other camps for

demobilization. Mr. Whitney enlisted for two months, but actually served six months, from July to December, 1918.

It was most difficult to get a pass to Ellis Island for continuous work among the men. Military regulations were very strict, and it was not thought necessary by the military authorities to have any religious workers there, other than those regularly appointed and the Red Cross agencies. The officer in charge could not see how the Brotherhood secretary could do anything for the men other than was already provided for, and it took two months to break down the barrier that had seemed almost insurmountable. Then Mr. Whitney secured a pass and the privilege to go about among the men at any hour and at any place at this station. In his own words he went there was a "distributor of cheerfulness." That idea seemed to impress the Commandant. Mr. Whitney speedily demonstrated that he was doing the work he had asked to be allowed to do. He made daily visits, except on Sunday. He was not expected to hold any services. He played games with the men. He read to the blind, wrote letters for them, sent telegrams and distributed little things, candies, etc., and became the intimate friend of many hundreds of men. As each boatload of men came into port from overseas, he was there to greet them. In the course of one week he had talks with more than seven hundred men.

One of the most notable events was when, on Christmas Eve, the augmented choir from the Chapel of the Intercession, New York City, fully vested and with the Processional Cross leading, came to the island and went from ward to ward and into every corridor singing Christmas Carols.

That Mr. Whitney stayed six months instead of two is abundant evidence that he was fully engrossed in the work and was welcomed by officers and men.

About the middle of July, 1918, Mr. Edmund J. Walenta, Jr., field secretary of the Army and Navy Department, was sent to New York to see what could be accomplished in a more general way.

Mr. Walenta's experience as a camp secretary and in other field work, made him admirably fitted to continue the work at this point, so ably started by the preceding secretaries. His work was broadly constructive, and yet covered an array of activities. He gave special attention to developing the co-operation of local Brotherhood men. He made arrangements that men might be entertained in several of the Posts around New York and groups of Churchmen went to these places and not only gave entertainments, but conducted services. In this work Mr. Walenta had the hearty support of Mr. William F. Leggo and other members of the Long Island Local Assembly.

Correspondents were secured at different Posts who would look up Churchmen

whose names were furnished them. The aim was to secure those working at every Fort and Post around New York.

Mr. Walenta, as he mingled with the men in service, would bring them together for prayers and interest them in regular Bible study. On one occasion, at Fort Hamilton, Bay Ridge, Long Island, five hundred artillery and infantrymen were being entertained, and the secretary was making announcements, when, to his great surprise and gratification, he was hailed by some of the returning men, whom he had met and worked with at one of the Southern training camps. These men were the first to respond to his request for assistance among their fellows at this critical stage when everything in the Army life was so unsettled.

This district work was continued most successfully until March 5, 1919, when Mr. Walenta engaged in the Parish Plan work.

Other men were most helpful in this district, especially Mr. Henry M. Hewitt, of the Church of the Resurrection Parish, New York City, President of the New York Local Assembly and member of the National Council of the Brotherhood, who gave most freely of his available time. On one occasion he spent several weeks at Camp Dix, helping very materially the work of Mr. Goodall at that camp.



NORFOLK NAVAL STATIONS, NORFOLK, VIRGINIA

ALEXANDER M. HADDEN
WILLIAM S. SHACKLETTE
HARRY H. COWAN
THOMAS S. FORBES
SAMUEL H. SAYRE (unofficial)

The Norfolk Naval Stations were not so large as those at Great Lakes, but they were naturally increasingly important. The Naval Operating Base and Training Station were located on Hampton Roads, the site of the Jamestown Exposition, and had a very large number of men during the war, but there were plans being developed to make it one of the largest bases in the world, and these plans are doubtless still going forward. The Station being some distance from Norfolk proper, it was not easy to locate a secretary who could take care of the base, and at the same time the various other points where men were stationed.

There was another training station at Berkeley, just across the river from Norfolk proper. There was also the Navy Yard and the Naval Hospital at Portsmouth.

The Rev. Francis C. Steinmetz, D.D., Rector of Christ Church, Norfolk, with a number of Brotherhood men made regular visits to the Base, and held services on Sundays. The Rev. W. E. Callender, Rector of St. Peter's Church, for a time, visited Berkeley at least twice a week, spending several hours on each occasion, calling on the men stationed there and those at the Receiving Ship. In addition to these regular ministrations the Brotherhood men of Norfolk took a very active interest in various ways calculated to reach and help the many sailors in and around Norfolk. Especially good work was done under Mr. Shacklette's leadership in the establishing of St. Andrew's Club. This was located close to the heart of the business section of Norfolk in an old residence well adapted to the purpose for which it was desired. St. Andrew's Club proved to be one of the most helpful institutions relating to the war work. It was well managed by Mr. Robert H. Rutherford, its active secretary. The men of the Navy congregated here frequently; some of them might be found at all times using the parlors or the bedrooms where they might occasionally enjoy that which most men in service yearned for very ardently, namely—a bed and clean sheets. Religious services were held there on Sundays and during the week various forms of entertainment were provided. The Brotherhood secretary was always either stationed here or came with more or less frequency to mingle with the men, giving him great opportunities for the intimate touch which could not be formed at the stations.

The Army and Navy work of the Brotherhood was regularly established when Secretary Alexander M. Hadden was called from similar work at Newport, Rhode Island. Perhaps no man could have been better equipped to start this important work.

Mr. Hadden went with the purpose of dealing with men personally, and he would not be side-tracked by any work which did not seem to bring him into that direct contact which he well knew was all important. His contact with men was never perfunctory; he knew how to size men up and to draw them out. He loved to get them together in what he termed Bible classes, but his topic usually covered a very wide range and depended very much on what the men themselves were willing to say in response to his leading questions. No man could sit quiet under Mr. Hadden's leadership.

Through these Bible classes, he did perhaps the most outstanding work. He was continually inviting men to his quarters for these meetings, sometimes with good results as to numbers and at others with very little, but that was a common experience in war work. The men had arduous duties to perform and were at the call of their superior officer; their time was in no sense their own.

Berkeley was Mr. Hadden's principal point of work, he visited the Receiving Ship, through which all men came into the Station, from one to three times daily. Men were approached promiscuously, their names secured and their Church

connection learned. Other men were included in his classes without discrimination, men of all denominations came, but the local Ministers of all denominations always received the names of such men at Mr. Hadden's hands.

One of the most practical pieces of work, however, was to enlist men in service among their fellows. He made it a regular practice to give the names of men whom he knew to those who came to the conferences, requesting them to bring these fellows to other conferences and services of the Church. As he himself expressed it concerning one group, "I am intending to whittle the number down to ten and twelve, those who really care most, and then I will send them out to live and work with the others."

Mr. Hadden was instrumental in getting the Imperial Club for Enlisted Men better organized through financial help from the War Commission. This club did a most important work.

His work was intensely personal and to testify to its effectiveness one Brotherhood man who had full opportunity to see what was being done, wrote: "I have met Mr. Hadden, who is a great blessing to the Brotherhood and he has been doing some splendid work in the spread of Christ's Kingdom among men."

Returning to his Brotherhood work at the Newport Station, Mr. Hadden was succeeded by Mr. William S. Shacklette, a theological student of St. John's Parish, West Point, Virginia, who began his work at Norfolk on May 1, 1918. Mr. Shacklette made his headquarters at St. Andrew's Club and while making some visits to the Base did his principal work in and around Norfolk. He gave particular attention to the gathering of men of the Church and made and devised plans whereby cards were distributed to various ships, where they were made use of by men to report their connections with the Church. Interested men were ultimately brought into Bible classes. Somewhat following Mr. Hadden's lead a number of these classes were formed. Secretary Shacklette also instituted Church services at points where they were not hitherto available.

That the months of work were beginning to tell was evidenced by certain results. Mr. Shacklette wrote in one of his reports: "The men are thinking. Hardly a day passes that one or more of them does not come to me, asking what they can do to help me in my work."

Although Mr. Shacklette had enlisted for the period of the war, illness of both himself and his family, together with a combination of conditions, made it necessary for him to abandon his work at the close of September. It was very unfortunate that Mr. Shacklette could not have kept up the good work which he started. He came with a wonderful experience gained in the Spanish-American War, in the cause of which he narrowly escaped with his life through an explosion in the harbor of San Diego on the training ship *Bennington* to which he was assigned.

His contact with men in service enabled him to better appreciate the conditions under which they labored, their spiritual feeling and their needs.

Early in January, 1918, Mr. Harry H. Cowan, of St. John's Parish, Portage, Wisconsin, came into the Army and Navy Department's service and was immediately assigned to Norfolk. Mr. Cowan brought to the work a valuable experience as a district manager of a large national business organization. He was a man of mature years, and a vestryman of his Parish.

Things had not gone very well in the interim, and it was no easy task for a man to come and settle into the work. This time the secretary took the Naval Base as his principal work. He endeavored to locate within the limits of the station, but was unable to arrange for satisfactory quarters. Conditions such as these usually put a secretary at a disadvantage, but with resourcefulness, Mr. Cowan lost no time in becoming well established in the life of the station.

With one of the Chaplains quite unsympathetic; and with other religious forces standing off, many persons would consider the situation almost hopeless. The enlisted men themselves, and the naval authorities showed absolute approval. The secretary wrote in one of his reports just a week after the commencement of his service, "Have met with the most cordial reception from all *the men*."

He was very much impressed by the fact that so many young men were, even at this date, coming into the Navy, without what seemed to him sufficient spiritual care. "There are," he said, "from 15 to 25 Episcopal boys, mostly boys from 18 to 20 years old entering this camp every week (Feb. 24, 1919). They have just been recruited, mostly from home. About half of them are not confirmed. There should be a Confirmation class every week of from two to five men, and two or three Baptisms. How many Parishes are there that offer so rich a field?

"I am thoroughly convinced that the time to look after a man is when he first comes into the Navy. He is young, he is impressionable, his mind is open, he is thinking new thoughts, learning new things. The prejudices and influences of home are largely dropped. He is open to evil suggestion and he is also open to the appeal of religion—more open, I believe, than he was at home.

"It is magnificent the way our Church boys stand out among their fellows and tell of their Church connections. The possibilities of more closely binding them to the Church are great.

"It appears as though in the course of a year 300 or 400 Episcopal boys will enter the Navy at this point, and more than fifty per cent of them will be practically untrained and not instructed in matters of practical religion. I most earnestly recommend that you make this a permanent work regardless of the end of the war."

Mr. Cowan's estimate of the numbers of Episcopalians coming into the service was based on actual figures made through a registration of the men as they came in.

Perhaps one of the reasons why the secretary met with such a friendly reception from the enlisted men and naval authorities was because of his very personal touch and his practical way of introducing religious subjects. One Preacher came to the base and after getting the men together and cornering them, so to speak, talked to them over a half hour on the subject of faith. That he bored them exceedingly was apparent to every one except the Preacher, himself.

The outstanding results of Mr. Cowan's work show very strongly in the number of Confirmations. Forty-eight were led to Confirmation and sixteen to Baptism. Three men were found who would consider Holy Orders at the close of the war.

To further illustrate the happy relations under which Mr. Cowan worked with the naval authorities, the Commander attended a service of Confirmation, and when one man, from detention, did not appear through some misunderstanding, the Commander personally went for him in his own car and brought him to the service, where he was confirmed.

A very helpful weekly letter was adopted by Mr. Cowan, the first of these being issued in February. They were various in subject but always calculated to show the sincere interest of the Church and the friendliness of the secretary. One of these letters is here quoted:—

"I am thinking about you in your new surroundings. I hope you are well and happy, and determined to make a good record for yourself. If the Navy has any advancement for you go after it and get it. A satisfied man you know is a dead one. Work to win, not simply to live.

"Nothing braces a man up to do his best like saying his prayers regularly. If you have no Prayer Book I shall be glad to send you one. Yes there is one thing better. To meet our Lord at his Holy Table. If you have an Episcopal Chaplain or can get to an Episcopal Church do not fail to make your Communion often. It is God's food to strengthen you to live a right life. And unless one leads a right life he does not grow bigger, but gets smaller and of less account in the world.

"If you are again transferred won't you fill out the enclosed card and mail it to me? You have my best wishes and my prayers. Won't you write me?

Sincerely,

HARRY H. COWAN."

Still other influences were at work, and something happened to seriously disturb what the secretary was rapidly accomplishing—namely, the good attendance at the service of the Holy Communion held every Sunday morning at 8.30. It was now required of all the men that they attend the Chaplain's service at 10.30

o'clock, or the service of the K. of C., and excluding all other services. The celebration of the Communion was being ruled out in this manner. Mr. Cowan took every possible step to see that some change should be made so that our Church boys might get the familiar service so helpful and needful in their spiritual lives. It was just at the time when he was obliged to go back to business, and his place was filled by the coming of Mr. Thomas Forbes, who was transferred from the secretaryship at Camp McClellan.

Mr. Forbes came rich with experience not only in camp work but in his civil life, and proved a most forceful successor to Mr. Cowan.

With the Bishop's influence, the order of the post was changed sufficiently to admit of the celebration of the Holy Communion, but it was still necessary for the boy to attend the Chaplain's service as well, making two services if he wanted to make his Communion. In view of the little time to himself that a man has while in service, as a rule, an order like this in most cases worked a hardship, and was not conducive to good religious feeling. However, the Communion hour was changed to 8 o'clock, and continued with reasonably good success in point of numbers attending.

With deep devotion to the men, Mr. Forbes lost no opportunity to put in a helpful word. On one occasion he was visiting the bungalows of one of the Companies for the purpose of delivering Prayer Books to the Church boys, whom he had previously canvassed and found to be without them. It was "chow time" and they were all present. As he stood writing the name of one boy in the book and with his back to the table, he was startled by the absolute silence which was a thing he had never before observed in any bungalow at this hour. When he turned expecting to see an officer and all at "attention," he found every head bowed and one of the boys asking God's blessing on the meal. He could not let pass such an opportunity to express his approval. He passed immediately to another bungalow and found the meal nearly finished. Here he told what he had just observed. Very modestly, one of the inmates of this bungalow said, "We always have a blessing at our meals." In several other rooms he spoke of these two rooms in that Company and in each one some fellow said, "We ought to do it, too." He encouraged them to begin. In these two bungalows there were six Episcopal boys and in the Company there were thirteen, which is more than usual.

Under Mr. Forbes' encouragement attendance at the celebrations of the Holy Communion steadily increased. Baptisms were many, and 48 additional men were confirmed.

Secretary Forbes officially ended this work the first of August, 1919, but it is a pleasure to state that arrangements were made by Bishop Tucker through the Church War Commission to continue Mr. Forbes at this point for sometime indefinitely.

The history of work at these stations would not be complete without connecting the name of Mr. Samuel H. Sayre, a most consistent Brotherhood man. In the Nation's immediate service, he could only devote spare moments, and these were few. Mr. Sayre was not only always seeking opportunities to act on his own initiative, but rendered valuable assistance to the Central Office in furnishing names of Churchmen and looking up those whose names were sent him.



FORT OGLETHORPE—CHICKAMAUGA PARK, GEORGIA

Fort Oglethorpe
Camp Greenleaf

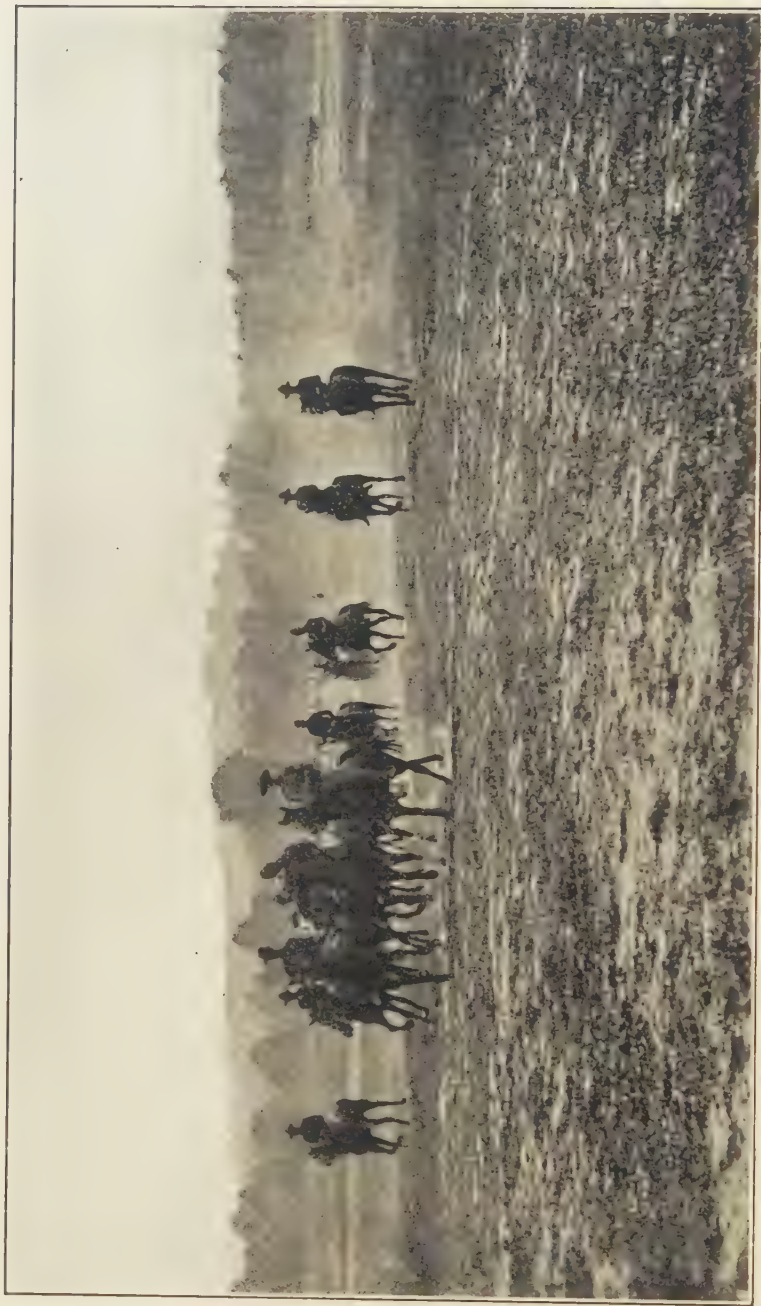
Camp Forrest
Camp Warden McLean

WALTER F. POOLE

Fort Oglethorpe, located in Chickamauga Park, a national reservation commemorating the battles of Missionary Ridge and Chickamauga and was the Regular Army Post of the 11th Cavalry. While located in Georgia, it is just a few miles outside of Chattanooga, Tennessee, and very naturally was ministered to by the Chattanooga Churches, although they were in another Diocese, Chickamauga Park being in the Diocese of Atlanta. Immediately after the Declaration of War by this country several Regular Army regiments, infantry, cavalry and artillery, that had been in service on the Mexican Border were concentrated in a cantonment camp built around Fort Oglethorpe, which was later designated as Camp Forrest. One of the first Officers' Training Camps, later known as Camp Warden McLean, in memory of a student officer from Philadelphia who was killed by being thrown from his horse and who was probably the first man in the service of this country to give his life during the war, was built here.

On the other side of the Post a Medical Officers' Training Camp designated as Camp Greenleaf was built. This became the principle medical training camp in the country. So with the Regular Army Post, a concentration camp for Regulars and two officers' training camps, Chickamauga Park presented a wonderful field for the Church's work.

There were two Commissioned Chaplains among the Regulars who were brought there from the Border, Chaplain William R. Scott of the 17th Infantry, and Chaplain Henry J. Geiger of the 51st Infantry. The Rev. W. J. Loaring Clarke, Rector of St. Paul's Church, Chattanooga, was appointed Civilian Chaplain of Camp Warden McLean by the commanding officer and held Sunday afternoon services in the "Y" hut. Archdeacon W. S. Claiborne was Civilian Chaplain at Camp Greenleaf, later being commissioned and going overseas in charge of Graves'



STUDENT CAVALRY OFFICERS AT CAMP WARDEN McLEAN. Page 253.

Registration work. He held services regularly at Camp Greenleaf and held the Holy Communion service each Sunday morning in the Post Chapel. Roger Daniels, who later accepted a secretaryship of the Brotherhood at the Central Office, was on the staff of the YMCA.

This was the situation when Mr. Walter F. Poole, of Zion and St. Timothy's Parish, New York City, a Brotherhood man and active Church worker, gave up his business with a large transportation company and came to camp in January, 1918, to serve as a Brotherhood secretary. Mr. Poole's work in Chickamauga Park shows in a striking way what Christian humility can accomplish. The Oglethorpe Camps had what was probably the largest YMCA equipment in the country, and this was used as a model for the YMCA work in the Southeastern Department. At the time of Mr. Poole's coming to the camp there were no other agencies operating there and his work seemed to the YMCA authorities like an out and out denominational effort, yet, by gracious services to the YMCA and by sheer effacement of self in all his endeavors, he won his way into the hearts of the officers, enlisted men and all religious and welfare workers in the camp. Indeed, when Mr. Poole ultimately was forced to return to his business, the Senior Chaplain, a Presbyterian, who was president of the Chaplains' Association, of his own volition, wrote to the Brotherhood office:—"I take this opportunity to say to you that no man within my knowledge and under my observation has more fairly won commendation for honest service."

Following the general plan, which all secretaries followed, Mr. Poole was successful in forming "personal workers groups," in all, 61 of these groups being formed. He also encouraged and built up attendance at the Holy Communion and a number of the men were confirmed during his period of work; these men being largely prepared for Confirmation by the secretary.

In his relationship with the YMCA there was scarcely any phase of its work that Mr. Poole did not cover. He taught their Bible classes, served behind the desk, addressed meetings and did whatever they asked him to do, even though it often entailed late hours before he could retire for the night, having in addition done his own personal work with men.

One of the "Y" secretaries has written about him:—"My work has been in the newspaper field, and for several years I have met all kinds and conditions of men but never have I found or known a man who, in his own life, so loves his fellow men and endeavors to travel in his Master's footsteps as does the Brotherhood secretary, Walter F. Poole. For him there are no hardships, no difficulties to be overcome. He just goes ahead and does things in his own quiet, unassuming way, and when he had accomplished them does not seem to feel that he has really done a thing, but is rather on the lookout for something else to do."

St. Paul's Church in Chattanooga, as well as other Churches in the city, made

special efforts to entertain the men in camp and to invite them to Chattanooga homes. This work was greatly furthered in camp by Mr. Poole who brought these good people in touch with the men they wished to serve. His influence with the men was very great and while at no time did they ever look on him as a father, he was always a mighty good brother. Some of his men sang in the choirs in Chattanooga, while others served in many different ways.

After Chaplain Claiborne left the camp the Rev. J. Craik Morris was appointed Civilian Chaplain. He continued the work Chaplain Claiborne had been doing and held Communion services at the Post Chapel. By the time he came to camp he found an able assistant in Mr. Poole who was thoroughly acquainted and was able to serve the Chaplain well and efficiently.

One of the lasting results of Mr. Poole's work has been shown in the voluminous correspondence from men whom he met and brought in touch with the Church and the Brotherhood. In addition to the first Regular Army troops concentrated at Camp Forrest, which later went to France, there were the various Supply and Train troops of the 2d and 3d Divisions. All these men went through the thick of the fighting in France and large numbers of them have been regular correspondents with the Central Office. There is hardly a letter that they have written that does not mention Mr. Poole with the request that they be remembered to him.

When Mr. Titsworth, the Executive Secretary, visited Fort Oglethorpe, while he was gathering material for the Parish Plan, it was a pleasure to him to be present at a meeting of all the YMCA secretaries on duty in these camps, there being more than eighty of them, when they gave Mr. Poole a rising vote of thanks to show their appreciation of the splendid Christian work he had done. One of the Chaplains wrote:—"Mr. Poole has been of the greatest assistance to me and has oftentimes found men and ministered to them better than I could have done."

In March, 1919, after giving for more than a year of all that he had to give both in material and spiritual things, Mr. Poole was forced to return to his work in New York City, and still, in his own way, with the feeling that he had done very little and the privilege had been his, rather than that of the men whom he had so splendidly served.



PARIS ISLAND—PORT ROYAL, SOUTH CAROLINA

WILLIAM J. McCONNELL (died in the Service)

The work at Paris Island was among the Marines, this being their recruit training camp. One who was well qualified to make the assertion said that these



McCONNELL AND THE LITTLE EPISCOPAL HUT AT PARIS ISLAND, Page 258.

men largely consisted of the cream of the colleges and the professions. They were a fine and responsive body of men for the Church to work among. Paris Island is located a short distance from Beaufort, South Carolina, the hamlet of Port Royal being just across the river from the Island.

The Rev. A. M. Blackford, Rector of St. Helena's Church, Beaufort, North Carolina, was the Civilian Chaplain.

It was not until September 18, 1918, that it was found possible to send William J. McConnell, who had served at several other camps to this post, but the Church was most fortunate in being represented by the Rev. Mr. Blackford. His activities were so pronounced, that opportunities for the ministrations of the Church grew so rapidly, the assistance of a secretary was badly needed. That Mr. McConnell proved a wonderful help to the Chaplain and also conducted his special Brotherhood work effectively was evident by the results which have been testified by so many persons.

Mr. Blackford set out to give the Church boys the kind of services they appreciated at home. He knew they had abundant opportunities for ordinary services, and he concentrated on the development of the Church services that might appeal to the Church boys. This was a good influence on the whole camp. The Church took its full place in the religious activities. It is no uncommon thing, yet it well illustrates the point to tell of the incident in which a Presbyterian Chaplain sent to our Chaplain for a Church Prayer Book for use in a marriage ceremony which he performed in a Baptist Church. It also shows the beautiful and harmonious spirit in which the representatives of the different Christian bodies engaged.

Mr. McConnell won his way to the hearts of enlisted men and civilian workers alike. He had opportunities to address the men in large bodies and with marked results. His talks were practical and forceful, but he was especially strong in personal work, and it was, undoubtedly, his unselfish devotion to the men in the hospital during the Influenza epidemic which led to his contraction of the disease and his death the latter part of January, 1919.

It may be appropriate to mention in connection with the work of this camp that the Rev. Mr. Blackford was foremost in preparing a hand book for the guidance of Brotherhood men, Civilian Chaplains and all Church workers in the various camps. Copy was completed and ready for the printers just when the general order was issued removing the privileges of the camp from all Civilian Chaplains.

In the fourth chapter of this book, toward its close, there is a splendid tribute to McConnell—both to the man and his work written by one of the Marines.

PELHAM BAY NAVAL STATION—PELHAM, NEW YORK

ARTHUR R. P. HEYES

This was a Naval Training Station with its various schools of training for service in the Navy.

Mr. Heyes entered the Brotherhood service in January, 1918, coming from St. Paul's Parish, Brookline, Mass. Years ago he had been officially connected with the Brotherhood at its Central Office in Boston, and came into the work full of that necessary enthusiasm based, through practical experience, on an intimate knowledge of ways to reach men.

Because of certain regulations in the naval camps, he was obliged to be directly attached to the YMCA in the station and to serve at the desk in the way usual for "Y" secretaries. But after serving on the desk for a short period each day, he was free to go as he pleased, to accomplish his special work among the men. Mr. Heyes was made assistant to the religious work secretary of the hut to which he was assigned.

The Camp General Secretary of the "Y," in the last weekly conference that Mr. Heyes attended, on May 1, 1919, said: "We are mighty sorry to see Mr. Heyes go. When he came we had some misgivings as to how a man who belonged to another organization which is definitely lined up with one of the Churches, could come in and work as such and at the same time give good service for the "Y."

That the early misgivings were speedily lifted is also evidenced by Mr. Heyes' own words at the close of his service at the station when he wrote "To have been able to serve with these men, was a privilege. I must acknowledge the fine co-operation of the work of the Directors in the camp and the General Secretary."

He was fortunate in being immediately associated with the Rev. John McV. Haight, the Civilian Chaplain, and now Rector of Christ Church, Pelham Manor. Mr. Heyes' relationship with Mr. Haight was one of the happiest. His popularity among the enlisted men and the staff of the "Y" was very helpful in getting their confidence and friendship.

The unsettled conditions made constructive work most difficult. Mr. Heyes strove very hard to form "personal workers groups," but could not get much beyond the stage of finding single individuals, or "key-men," as they were termed in the Brotherhood program. However, these men were brought together for meeting regularly twice a week, and that they were sincerely interested and aroused to give more and more of their service to their fellowmen through the Church, was clearly shown by a desire on their part, to keep this group together in some manner, even after the close of the war. On the occasion of their meetings, it was a

frequent subject for discussion how they might do effective work in their respective Parishes on their return to civil life. The men were instructed in definite ways to accomplish their work. The Sacred Ministry and its opportunities for service were discussed, and five men gave their decision to consider Holy Orders.

One of the most notable results of Mr. Heyes' work was in completely changing the atmosphere surrounding religious services held in the "Y" huts. Before cold weather came on, the Holy Communion was celebrated in the open air, but later in the "Y" huts. Anyone, who knows what a "Y" hut is like and how it is used for almost every conceivable purpose, and at almost all hours, will readily understand how difficult it might be to control the men who were not taking part in the service. Some would be writing letters, others telephoning; there would be little groups conversing with one another or applying at the desk for articles wanted; even the phonograph was hard to suppress. This over-worked instrument rarely had a moment's rest. Naturally, this did not create the spirit which is due the service of Holy Communion. Mr. Heyes set about correcting this condition, and with splendid co-operation on the part of the "Y" men, there was a complete change, even to a partial screening off of the section of room, where the service was held. So out of noise and disorder came quiet and reverence.

The Civilian Chaplain mentioned this in the course of a letter written to the Central Office in which he wrote:

"It gives me very great pleasure to write you regarding the exceptionally good work which Mr. Arthur Heyes, your Brotherhood secretary is doing, and has been doing, among the men at this Naval Training Station. By the force of his attractive personality he has won his way into the hearts of all those with whom he has come in contact. In his relations with the 'Y' Secretaries he is most tactful, and has won their highest esteem. The sailors all like him and he has made many friends. He is a thoroughly consecrated man and thus he is able to attract men to the Saviour. He has been of the greatest possible help to me in my work as Civilian Chaplain of the Church. My only regret is that he did not arrive in camp a year ago. He has done many little things to make our Communion services most attractive and reverent.

From June, 1918, to February, 1919, three celebrations of the Holy Communion were held in camp each Sunday.

The men in the "brig," as the Navy guard house is called, were by no means neglected, as the following incident testifies:—

"On Sunday afternoon I had a very interesting experience—I went with Mr. Haight to visit the men in the 'brig.' We took with us a number of hymnals, New Testaments, some YMCA literature, and writing paper, pencils, etc. After passing the guards, we left the writing materials in the guard house and then

passed into the barracks where the prisoners were. The Chaplain knocked at the doors of the various bays and as he did so we both called out and told the men we were going to have a short service over in the mess hall and invited them to come and join in, while I called out that I wanted them to come over and help me sing. There were about seventy-five men in the 'brig' and we had twenty-five men at the service, which we felt was very satisfactory. The men came in just as they were—Sunday is a busy day for them, for they have to spend most of it getting cleaned up, as the work they do through the week is not conducive to clean clothes. We had no musical instrument to give the pitch for the hymns but we asked the boys to select those they liked best. They were very responsive and we went through eight hymns—interspersed through the service—then after the Chaplain's address I sang one of the simple gospel hymns to the boys to which they gave their undivided attention. We sang another hymn together, then the boys asked me to sing them another song, and I was tickled to think that they appreciated my small effort so much. We had a real good time and if it was as helpful to them as it was to me, I know that half hour was not spent in vain. I am allowed to visit the 'brig' at any time, so now that I have this introduction I hope I can do some helpful work in this part of the camp."

The success of Mr. Heyes' work among the prisoners was so marked, as time went on, that both the Chaplain and the "Y" came to depend on him to carry on the work, which he did with the greatest of interest and devotion. There were many instances where men came to him and expressed their gratitude at his helpfulness to them.

In the course of Mr. Heyes work, men began to pour into the post in great numbers. The Influenza epidemic arrived, and everybody was overworked. Mr. Heyes with his customary enthusiasm and unselfish devotion, did too much and it no doubt, accounted for his serious illness. But he speedily recovered, and was back at his post with as little lost time as possible.

He has pointed out that the Naval life has a tendency to make a man relax considerably in his moral life. This, accompanied by the fact that so few of the men saw serious service, left them in a state of mind at the termination of their period of enlistment, which was not as productive of good results, perhaps, as in those men who had seen service overseas, and had been so frequently face to face with death. This should be borne in mind so that the work in Parishes may be doubled where it concerns the further training and encouragement of these men when they return.

Mr. Heyes was called from camp work to work with the secretaries who introduced the Parish Plan, which is elsewhere described in detail.

He has summed up the Brotherhood's work as follows:

"There is no question in my mind, whatever, but that the work which the Church endeavored to do in the camps was valued by those men who had always appreciated the helpfulness of the Holy Communion and other services of the Church in their lives, and it was possible also, to bring into touch with the Church in the camps, many men who had not known the Church. But the vast number of so-called Churchmen who appeared indifferent to the life and work of the Church, and the bringing of the message of the Church to other men, impressed me as a serious problem. It was not the fault of the Church's work in the camps that these men were indifferent but rather to the indifference on the part of the Church, in molding the home life of these men and in teaching all our people the importance of prayer and service. I believe the Church is the richer in experience for having undertaken this work for the men in the camps, and that much has been learned which will help us in the future, to remedy the shortcomings and errors of the past."



PICATINNY ARSENAL—DOVER, NEW JERSEY

ARTHUR W. BISHOP

It was not the policy of the Brotherhood to maintain secretaries at minor points, as the men available for service in the camps were hardly sufficient to cover principal stations, but at some of these smaller places, laymen were secured who voluntarily undertook to carry on the work. One of these was Picatinny Arsenal, located near Dover, New Jersey, which was served by Mr. Arthur W. Bishop, of St. Mark's Parish, Paterson, New Jersey. Mr. Bishop was vestryman, leader of a large Bible Class, the moving spirit in both the local Boy and Girl Scouts, and was deeply interested in work among young men. He volunteered to serve at Picatinny and nearby points, his service beginning October 1, 1918.

Being a man considerably past middle age, he was unable during the first bitter winter, to make many visits to these points, and through illness was forced to go South for his health. His work was mostly personal in serving individual Churchmen and others whom he found at these points. During the Influenza epidemic the following year, he rendered service in any capacity he was called upon, wrote letters for the men, carried them fruits and other delicacies and tired in every way possible to make the burden they had to bear less hard.

No mention of work at Picatinny would be complete without recording the splendid service by the Rev. Walter E. Howe, of St. John's, Dover, New Jersey, who made many visits to the Arsenal and other stations, and served many men

stationed there, bringing them spiritual comfort and guidance. During the Influenza epidemic with no thought for himself, he "carried on" until exposed daily to the contagion, he himself was stricken. His Parish house was used as an emergency hospital during this period and everything possible was done by him during this trying time.

Fortunately, Mr. Bishop did not contract the disease, and was able to continue the Rev. Howe's work during the latter's illness. When there was little further that could be done, in June of the present year, Mr. Bishop gave up his duties as Brotherhood Secretary, after rendering the best service in his power to give, and bearing all expense of this service himself.



CAMP PIKE—LITTLE ROCK, ARKANSAS

GLENN A. KENDERDINE
WILLIAM D. ARMSTRONG

Camp Pike was a National Army camp, where the 87th Division, composed principally of men from Arkansas, Mississippi, Louisiana and Alabama trained. It was situated about six miles from Little Rock, Arkansas.

The Brotherhood call for camp secretaries received sympathetic consideration from Mr. Glenn A. Kenderdine of Trinity Parish, Iowa City, Iowa. Mr. Kenderdine, although an active lawyer and business man realized the responsibility and readily grasped the opportunity to serve. His great desire was to serve the Church in camp. After disposing of his business interests he reported to Camp Pike January 8, 1918.

Little had been accomplished at this camp in the way of definite Church work among the men. The Rector of Christ Church, Little Rock, the Rev. S. E. Wells, ministered to the camp as far as his time and facilities would permit. The War Commission of the Church subsequently appointed the Rev. Chas. F. Collins as Civilian Chaplain. Celebrations of the Holy Communion were then arranged for and the work of locating our own Church boys begun. There were not a great many Episcopalians among the men who trained at this camp.

Mr. Kenderdine worked long hours traveling from barracks to barracks, in an effort to find our Churchmen. It was doubly hard for him to cover the camp, both on account of its size and the fact that a slight lameness had made excessive walking a real difficulty for him. A type of Churchman often encountered is illustrated in this experience:—

"One can never tell where he will meet a man who will be of the best. One blistering hot day last June, I was in Pike seeking shade as best I could and a boy came along and looked at me curiously and asked, 'Are you a "Y" man?' I explained my status, who I was and what I represented. He at once pulled a dollar out of his pocket and offered it to me. I said, 'Keep your money.' 'No,' he said, 'I am an Episcopalian and I'm damned glad to see you. I always come clean with the Church, and I made a clean up in a crap game last night and I want you to have this.' Of course, I refused it, but talked to him a while and found he was fundamentally a good fellow and while he remained in camp he was a faithful attendant at our Sunday Celebrations."

Through Mr. Kenderdine's efforts, the attendance at Holy Communion increased each week. A large percentage of the men at Camp Pike were colored and the Bishop sent the Rev. D. E. Johnson, Sr., who was given charge of all the colored work of the Church, to look after these Church boys.

Christ Church gave a weekly entertainment for the men in the Parish House. Mr. Kenderdine from the first recognized the need of a place where he could conveniently meet men for quiet talks and where the Church could conduct her services in a reverent and religious atmosphere. However, sufficient interest was not aroused in the project to make possible the fulfillment of Mr. Kenderdine's ambition: to have a building for Church purposes within the camp. There were a number of Priests of our Church on the YMCA staff—Rev. B. E. Brown, Rev. P. O. Kerscher, Rev. V. R. Stover, Rev. M. M. Lockhart and Rev. Daniel Johnson (colored). Besides the clergy, Mr. Harold Coffin and Mr. H. M. Rowe, laymen of the Church were "Y" Secretaries. Another of our laymen, Mr. A. R. Rathbun, was connected with the Red Cross. Mr. Kenderdine seemed to be able to work sympathetically with the American Red Cross, with which organization he became connected after serving a time at Fort Sill, Oklahoma.

Mr. William D. Armstrong, St. Paul's Parish, Alton, Illinois, was a musical director well known through the of Middle West who had seen the call for camp secretaries in *St. Andrew's Cross*. It requires quite a bit of planning for a man who is the owner of a School of Music, lay leader, superintendent of a Sunday school, and vestryman, besides being connected with various welfare and social organizations about town—to get matters in such shape that would permit him to accept the responsibility of a camp secretaryship for the Army and Navy Department of the Brotherhood.

However, by July 1, 1918, Mr Armstrong was at Camp Pike carrying on the work begun by Mr. Kenderdine. Mr. Armstrong's wide experience in dealing with men made it possible for him to get in touch with groups of soldiers and bring them together for weekly Communion services. He concentrated upon this feature of the work during his term of service.

During his stay in camp he collected some seventy lantern slides for a lecture which he later wrote under the title: "The Sunny Side of Life in an Army Replacement Camp." He delivered this lecture later in many cities in the Middle West.

In the fall Mr. Armstrong was forced to go back to his home but kept in close touch with the Army and Navy Department and was willing to have served during the past summer had there been need for further camp work.



PRINCETON SCHOOLS—PRINCETON, NEW JERSEY

J. E. HAVERSTICK

With perhaps five or six hundred camps and small stations spread over the country, it must be evident that only a small proportion could be successfully supplied with a Brotherhood secretary. The smaller ones, at least, must necessarily be neglected. It was with this thought that Princeton could not possibly be supplied with a secretary that a letter was answered from the Rector of Trinity Church, Princeton. The importance of the post was expressed by the Rev. Mr. Williams in the following words:—

"It would be a great thing, this summer, now that we are to have a Summer Camp on the Campus, in conjunction with the Aviation School, if one of your St. Andrew's Brotherhood men could be sent up here for a day or two, if not longer, each week. * * * * I mention the matter of a helper, because I am alone, just at present, in a big Parish, and the work on the Campus is another big Parish in itself."

A few days later, however, it was learned that Mr. J. E. Haverstick, a Brotherhood man of Philadelphia, was free to go to Princeton because his previous work among sailors at Pier 19, Philadelphia, was no longer necessary. He was peculiarly fitted to do the work required at Princeton.

Mr. Haverstick took up his work there on the 5th of July, 1918, and pursued it with wonderful zeal and devotion until the latter part of the year. About Christmas time on the advice of his doctor, he reluctantly discontinued. This was also under the influence of diminishing need for his services at that point, as the schools were being closed rapidly with the cessation of hostilities.

The time usually arrives in a person's life when age is a distinct credit and when it is frankly said that Mr. Haverstick was seventy-three years old, it only increases ones admiration for the wonderful work which he accomplished during

his stay at Princeton. Age is governed mostly by spirit. The way Mr. Haverstick expresses himself in the following words proclaims the splendid spirit in which he did his work.

"Yesterday evening received the telegraphic greeting from the Convention of the Brotherhood. Glad to have the greeting and encouragement, particularly the latter, as sometimes I do get a little discouraged, which is after all useless, for I find it like Davy Crockett or some other hero of boyhood days who said 'pick your flint and try again.' Find by reciting St. Andrew's Collect, the vim returns and feel like going ahead harder than before."

No better account of Mr. Haverstick's work perhaps could be found than in a letter from Rev. Mr. Williams, which is here quoted:—

"Mr. Haverstick's work brought him into intimate touch with the individual. He had full access to the barracks of the Aviation School. * * * *

"I cannot begin to express my admiration for this man nor can I tell you, fully, of my appreciation of his relentless efforts in behalf of the man in service. Unlike some lay workers, he never missed an opportunity to put spiritual things first, and he did it with such tact and naturalness that the men never shied at his brand of Christian endeavor. For instance, Mr. Haverstick would carefully study each case brought to his attention. His approach was that of a thoughtful and sincere helper; sooner or later, however, he found out whether that man was baptized and his Church affiliation, and he made it his duty to see that the man received Christian ministrations. It is really remarkable to see a man, so well along in life, forget self to this extent. The only answer is that his intense love of God teaches him to 'love his brother also.'

"The six months spent here in Princeton is only a short time in the career of a useful life, nevertheless, in that time he has accomplished many lasting results in the hearts of men he touched. He will never know how far reaching this piece of work, just finished is spread out.

"Again, I wish to express to you, my deepest gratitude for sending us such a splendid Christian force."

Mr. Haverstick made a practice of forming groups of men whenever possible, principally in the nature of Prayer groups, but always with the aim to make the men interested in Christian service among their fellows. That he was successful is shown by a report when he said: "I am glad to inform you that in every Company of the S.A.T.C. there is a Prayer group with a good 'key-man.'" These groups had their meetings at 9.45 P. M. which would seem to show the earnestness with which they were conducted. One would think such men would be anxious to tumble in at that hour.

The Commandant of the Navy School welcomed the work and set an example to his men by regularly attending Church. The same can be said of other officers and instructors at the Princeton Schools. Mr. Haverstick writes:—"They also ask me to look up men whom they think will be helped by my knowing them. One volunteered and took a class as teacher in Trinity Church Sunday school."

The Rev. Robert Williams, Rector of Trinity Church, Princeton, always had the men in his mind, working with them when opportunity offered, and ready at any and all times to see a man especially if requested.

With Mr. Haverstick's return to Philadelphia, he could not be content with keeping out of the work and continued to render valuable assistance in various ways even to the present time.



QUANTICO MARINE TRAINING CAMPS—VIRGINIA

GORDON M. REESE

JAMES C. CROSSON

The Post Chaplain at this point was the Rev. E. B. Niver, a Priest of the Church, who by the time the Brotherhood secretary arrived had become well established in the life of the post. The station was unique in that it was rather compact and easily handled, and with the single Chaplain in charge there was one main YMCA hut used at first for all purposes, and for special services. Later under Chaplain Niver's leadership a great recreation hall complete in every detail was built by the Navy Department. It was a rare combination when such an earnest and devoted Chaplain as Dr. Niver, and the Brotherhood secretary, Mr. Gordon M. Reese, of St. John's Parish, Lancaster, Pennsylvania, came together to do what they could for Church boys at this station.

Mr. Reese had been for six years a boys' work secretary in the YMCA and more recently an Army "Y" secretary, in course of which service he spent several months in India with the British Army. He knew what it was to be under fire and just how the men felt about it. He came to his work as Brotherhood secretary well aware of what these men in training had to look forward to.

At this time Mr. Reese was a student at the Virginia Theological Seminary, and was in his last year. His examinations were pressing, but notwithstanding he gave up three days, Saturday, Sunday and Monday each week to the work at this post.

It will always be hard to tie Mr. Reese to anything that is cut and dried. His work as Brotherhood secretary demonstrated that fact very clearly. He was always looking for some better way to do a thing, and one would wonder where he found time between his studies and the work to plan so many things in behalf of the Church boys whom he loved. Right in the midst of his final exams, he did perhaps his best work in camp and yet came through the exams with higher marks than usual.

Mr. Reese started out with certain objectives. He determined that harmony should exist among all the religious forces in camp, and without any doubt he worked great changes to this end.

In accordance with the plans of the Brotherhood secretaries the second thing to which he devoted particular attention was the formation of groups of personal workers. In many cases these took the form of Bible classes, one of which numbered 30 members, others were more distinctly Brotherhood groups organized strictly on the lines of "personal service."

Another thing which was continually on Mr. Reese's mind, and which he developed was making known the services of the Church, and the good work which the men might do themselves under the influence of the Brotherhood. One of the means which he adopted to the latter end was to have lantern slides, popularly phrased, that the men could not fail to know just what was going on and be attracted to respond to the invitations which these notices framed. A list of such notices may be of interest:—

YOU have enlisted in the MARINES

WHY NOT

Enlist with the BROTHERHOOD OF ST. ANDREW

Active Service promised immediately

Rules of Service:—

1—Prayer

2—Bible Study

3—Service for Others

WILL YOU ENLIST?

If you didn't eat any oftener
than you read the Bible and prayed

DO YOU THINK YOU

WOULD BE HUNGRY?

A number of men are willing to die for their country

ARE YOU WILLING TO LIVE FOR IT?

KEEP FIT:—

Physically

Socially

Spiritually.

The group meetings which Mr. Reese held from time to time were very progressive in spirit. He reports:—

“The men have started to pray tonight for each one individually—we are planning to have some prayer lists which will contain Intercessions for the National Office and its Secretaries—For the Board of Missions, the Church, Brotherhood members, etc., etc. Have you any suggestions?”

Even in the limited time which Mr. Reese was able to give, his acquaintance with men grew rapidly and there were many opportunities taken to address men in large gatherings. In this way the men came to know and appreciate the forcefulness of his personality. He writes:—

“I have had some splendid opportunities for personal interviews. One man came to me after yesterday morning’s service and said he wanted to know whether I thought it possible for him to lead a good Christian life. He was in earnest and we had a fine talk together. Later he came to me and said he did three things and intended to do a fourth, namely —

1. He went to his bunk-house and prayed.
2. He then read his Bible, and intended to read it daily.
3. He wrote to his mother telling her of his decision.

4. He had treated some respectable girls unkindly and was going to straighten that out.”

There were many wonderful celebrations of the Holy Communion at Quantico. Large numbers received Communion at times under impressive circumstances. Under Chaplain Niver’s good guidance, and with the secretary’s aid all of the Communion services were remarkably well attended, but the most impressive times were, naturally, just prior to the men leaving for overseas. Nothing was ever a trouble to our good Chaplain and any hour of the day or night he was at the service of his men. One occasion is worthy of description.

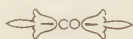
“The time is 3.30 in the morning; for a while short sharp commands could be heard outside; men were hurrying to and fro and the finishing touches had been

put on the packing of the sea bags. Shortly and the last goodbyes would be said. One of the buildings, however, presented another scene. It was the YMCA hut, and there at that early morning hour more than 500 men could be seen, and heard, for they were singing that old familiar hymn:—"Just As I Am Without One Plea." On the stage, an altar had been erected and there, the Post Chaplain, Rev. E. B. Niver, was celebrating the Holy Communion. One can never forget the scene when more than 200 of the men went forward to receive Communion. It was the last touch, and in a few hours they would all be on the ocean. To every man came a new meaning in those wonderful and comforting words, "*To preserve thy body and soul unto everlasting life.*" Then came the final hymn—"God be With You Till We Meet Again." The Benediction—a few more hurried goodbyes and the building was empty. Down the concrete road could be heard the sound of marching men—the service was over."

Mr. James C. Crosson, of St. Simeon's Parish, Philadelphia, Pennsylvania, another student at the Virginia Seminary, was called to take Gordon Reese's place when the latter was needed at the Central Office for special work. Mr. Crosson devoted himself to the work for a period of more than six months with marked success. He continued Mr. Reese's work, particularly in the matter of organizing groups, especially directed along Brotherhood lines.

With the signing of the Armistice thoughts were being directed toward welcoming the returning men as they came to camp to be mustered out of the service. Mr. Crosson was singularly successful in pointing men toward Holy Orders, and reported five who were considering entering the ministry. Eighty-six men were helping him as "key-men" to bring others to a life of service among their fellows, and twenty-nine groups were actually formed.

With the declining interest in everything except home-going, Mr. Crosson felt obliged to give up his work, which he did on April 1, 1919.



SAN ANTONIO CAMPS—TEXAS

<i>Camp Travis</i>	<i>Kelly Flying Fields</i>	<i>Brooks Field</i>
<i>Camp Stanley</i>	<i>Fort Sam Houston</i>	<i>John Wise Balloon Field</i>

FRANCIS GOODALL
PERCY TALBOT
WILLIAM EVANS

E. D. WILLIAMS
CLAUDE R. PARKERSON

This was a big field of work. There were opportunities for more than one Brotherhood secretary, but it was not until January 17, 1918, that it was possible

to send someone to engage in the work. At that time Mr. Francis W. Goodall, a member of the vestry of the Church of the Good Shepherd, Scranton, Pa., and the leader of one of the largest men's Bible classes in the country, was appointed. A practical man, and as he was adaptly designated, a hustler, he was admirably fitted to undertake this important work, as the Bible class mentioned has at the present time over one hundred and fifty members. In the course of his sixteen years' work with this class he has covered a membership of more than one thousand men.

A hard and conscientious worker and with the ability to meet men of all kinds and temperaments, he won his way speedily into the regard of the enlisted men. No person, "Y" worker or official, was so welcome to tent or mess hall.

Mr. Goodall concentrated on work at Kelly Fields, where he was in close union with the Civilian Chaplain, the Rev. Dwight Cameron, whose fellowship and sympathy were marked.

The War Commission built St. James' Chapel at Kelly Fields. This was a great help to the Chaplain and the Brotherhood secretary.

The Rev. Lee W. Heaton was appointed by Bishop Capers, as Diocesan Chaplain for the San Antonio Camps and he with Chaplain Cameron did splendid work for the Church and co-operated in every way with the Brotherhood secretaries.

The Rev. F. A. Rhea and the Rev. B. S. MacKenzie followed the Rev. Mr. Heaton, and they both, in turn, rendered a very valuable service for the Church. They worked mutually with the Brotherhood secretary in serving the men.

At Fort Sam Houston, also covered by the Brotherhood work, there was St. Paul's Army Church, located just outside the fort. This was a rallying point for Churchmen, and wonderful good was accomplished at this station.

Opportunities for the Brotherhood work seemed great at Kelly Fields, while at Camp Travis, the training station of the 90th Division, National Army, composed of men from Texas and Oklahoma, at this period, when there were thirty to forty thousand men, it was estimated there were but one hundred and fifty to two hundred Episcopalians.

At St. Mark's Church, San Antonio, marvelous work was done in the entertaining of hundreds of men at dinner every Sunday, following their attendance at the Church services. There were also dances provided weekly, the Rev. Dr. Stephens, an indefatigable worker always being present to see that everyone was cared for.

Many men were brought back into vital touch with the Church, and to thinking, in a more serious way about God and their spiritual welfare. One

active top sergeant of an analytical mind, a Presbyterian in early life, and one of the Brotherhood secretary's "key-men" said of the secretary, "He gave us all a boost in religion, and made some of us no longer ashamed to do right."

One private who had been a layreader, Sunday School Superintendent and zealous worker said that Mr. Goodall's promptness in coming to see him three times in the detention camp had served to restore him to his spiritual birthright.

Efforts were made to get individual soldiers in the habit of praying daily. Several men made a point of testifying to the renewing of this daily habit in their lives.

There was a young lawyer who had enlisted, a college graduate, of fine family, and who was sick in the base hospital. He had become interested in one of the Brotherhood groups of Travis, so the secretary followed him to the hospital, visited him regularly, carried fruit and such things to him, when he was able to eat, talked to him about making the right stand, and finally had him confirmed, even before he had recovered. This man said of the secretary, "I can never tell anybody just how much Goodall's true Christian friendship has meant to me. He has changed my whole life, turned it over; I see the light, and I am anxiously waiting to get back to our group, so I can put my shoulder behind the wheel and make other fellows like myself, clean up their lives and work for Jesus."

It frequently took persistence and considerable faith to reach some men. On his third interview with one man whom the secretary had selected as a good possible "key-man," the young fellow said, "I am a Churchman, a member of one of the largest Churches in New York City, but I am ashamed to confess that since I have been in the Army, I have not kept the teachings of the Church and home. I am not fit to do God's work among these men after going up and down this line cursing and taking His name in vain."

They went to mess together, and discussed the organization of groups. When they parted the secretary asked him to pray and give it earnest consideration. In the course of two days, they met again and the young fellow immediately broke out, "Old man, I am going to help you with this work, am going to make my stand for everything that is right. I have written home to my mother, telling her that I am going to enlist in the work of God."

Before the time for the group meeting had arrived, he had gone up and down the line, stopping at each tent, giving every man a personal invitation. A group was organized, and grew to a number of seventy-four, meeting together each week for the specific purpose of prayer and service, doing something every week for the Master.

Mr. Goodall's work in this and other camps was notable, not only for the

large number of groups formed, but for the size of each group. In the San Antonio Camps, during the period of four months, fifty-seven such groups were formed.

Every man was pledged, first to take his stand as a Christian before his comrades, and then to make an honest endeavor to bring other men into the group for the same purpose. Some of these groups had as high as 125 members and few were under thirty. A group of personal workers was organized at the United States Arsenal, consisting of sixteen men, every one being a college graduate.

It was a mammoth undertaking to carry out a secretary's aim to establish a group of workers along every barrack line and to keep in touch with these groups, as they met from week to week, further instructing and helping and encouraging their growth. The meetings were continued every night from January to April.

The secretary needed loyalty and enthusiasm to accomplish his work in the face of great difficulties. He wrote of having spent one wonderful day at Kelly Fields when the thermometer registered 103. He found seven lost Churchmen, visited a sick man in quarantine (and such are usually lonesome men), held a meeting and organized a group at 6.30 P. M., which finally numbered forty-seven out of seventy-two men in that line, and at 7.30 with the aid of a sergeant lined up twenty-seven men for another group. Days like this were not the exception, but the rule.

The work in these camps was marked by increasingly large attendance at celebrations of the Holy Communion. On Easter Day, at St. Mark's Church over 1,100 persons were present, forty per cent. being soldiers, 136 of the latter receiving communion. The group men were most active in developing attendance at these services. During the first ten days of a month the men concentrated their prayers on men who gambled, with the intent of bringing them under the influence of the group. One requires very little imagination to realize what a tremendous influence was spread throughout the camp as a result of this work.

It was deemed best to transfer Secretary Goodall to a camp farther North, and on July 17, 1918, Mr. Percy Talbot was installed as secretary.

Mr. Talbot was a member of Grace Church, Muskogee, Okla. He continued in the work in the San Antonio Camps until the 15th of January, 1919, but because of the increasing work and splendid foundations made by the preceding secretary, it was found necessary to add a second secretary in the person of Mr. William Evans, who came on the 25th of July, 1918.

Mr. Evans came from Grace Parish, Cedar Rapids, Iowa, and undertook to work in Camp Travis, Mr. Talbot confining his efforts to Kelly Fields and Camp John Wise, which was a balloon field, and which he visited twice a week. Celebrations of the Holy Communion were arranged for once a month at the smaller fields and weekly at Kelly Fields.

Mr. Talbot's persistent efforts to reach individual men really accomplished splendid results. His co-operation with the soldiers increased splendidly as he impressed upon them the need of service in Christian life and the dignity of the Christian's privilege and heritage.

During the two months' work of Secretary Talbot, nineteen men were brought to Confirmation. This was a matter of personal work, and not of the men in the group.

Mr. Talbot found that there were a number of men who had special duties on Sunday, and could not get to the celebrations of the Holy Communion, so he made very determined efforts to arrange a weekly celebration for such men. He also made it a point to seek out the sick and notify the Clergy in cases of serious illness.

This was the period when men were working harder and longer hours; the group work became difficult; then the Influenza appeared, and completely changed, for the time being, the nature of the secretary's work.

Efforts to locate men at Camp John Wise had not progressed very rapidly, so with the permission of the top sergeants the camp was bulletined, requesting men to report their affiliation with the Church to the Brotherhood secretary. There resulted one Baptism and two Confirmations. In September two more Confirmations were expected. After bulletining one company in the camp not a single name resulted. The sergeant said, "We will find out right now if there are any Churchmen in this company." It was late in the afternoon and as soon as the men were dismissed and in the barracks, he gave an order, "All men outside," lined them up and asked Episcopalians to step out and meet the secretary—a sergeant and a private stepped forward.

When Mr. Talbot was forced to return home to his business, Mr. E. D. Williams, who came from All Saints' Parish, Los Angeles and had been working at Camp Fremont, was appointed in his place on January 10, 1919. Mr. Williams took up his work specially at Fort Sam Houston and Camp Travis.

Mr. Williams worked with Mr. William Evans, who brought new qualifications, having been organist and choir master at Grace Church, Cedar Rapids, Iowa and he was able to use his musical abilities to great advantage at Camp Travis. He organized a choir of twenty men. Ordinarily men like to get together to sing, but when a man has been accustomed to choir work, there is always a longing in his heart to sing in company with other men, and especially the beautiful hymns and music of the Church. This camp choir was a happy thought, and the means of binding these men to the Church's activities.

Concentration on the Holy Communion was continuous, and the efforts bore proof in steadily increasing numbers of men attending these services. It brought numbers of inquiries from all sources. Many men were from other Christian

bodies, and a large portion of those who never before were particularly concerned by any form of religion. Our celebrations interested a number of Roman Catholics, who knew nothing about our form of celebration and they asked questions very freely.

The work was conducted harmoniously with the "Y" forces and with Chaplain Julian D. Hamlin, whose quiet personal work was very effective. As the larger group work proceeded, a potent influence was exerted in the lives of many men.

Mr. Evans undertook among other things to teach a class of illiterates. His class comprised forty men, whom he taught daily. After two months of service here Mr. Evans was transferred to a northern camp.

Mr. Williams' work in this camp was not of very long duration—barely two months, as it was found that demobilization of the camps required but one man at this post, and Mr. Williams' services were needed in the Parish Plan work. In the course of his service, however, he fitted up rooms at his headquarters for enlisted men and nurses, where they might come for quiet rest and to meet one another. The rooms were home-like and attractive and supplied with a splendid collection of books, magazines, Church literature, etc., all of which were very much appreciated by those who came.

Mr. Claude R. Parkerson, of St. Andrew's Parish, Lawton, Okla., became the sole secretary at these camps on April 17, 1919, being transferred from Fort Worth Camps. This was the period when men were returning from overseas in considerable numbers and again the nature of the secretary's work was changed. He paid special attention to the wounded men, on one occasion arranging for one hundred of them to be driven about the city to see the sights, and to receive refreshments on the Church lawn.

Nineteen persons were confirmed under Mr. Parkerson's influence in a period of three and one-half months, ten of whom were the wives and children of officers. So it is seen that these were not neglected in the midst of the busy work among the men.

Another point at which the work was concentrated, was the guard house. A beautiful thing was done when a vested choir was brought there at Eastertide, with special appreciation on the part of the men. Much personal work was done at the guard house. Service men of their own accord came to the secretary with questions about their personal lives, showing a burning desire for repentance. The secretary was instrumental in aiding men to secure their discharge, and in one case was of service where a man was wrongly charged with an offense.

A great Eucharist, in recognition of Peace, was held, when more than two

hundred men received Communion. Stress was laid upon attendance at the Holy Communion, and at St. Paul's Army Church from twenty-five to more than one hundred men received Communion every week.

That the work in camp was eminently successful throughout and that the secretary really reached the hearts and lives of men is doubtless shown in the fact that the Church would not relinquish the services of Mr. Parkerson, and beginning with September, 1919, he became Bishop Capers' private secretary, and will eventually seek ordination.



STATIONS AROUND SAN FRANCISCO, CALIFORNIA

FRED T. FOSTER
HARMON D. JONES
CORWIN C. MILLER

There was a big work to be done in and around San Francisco Bay, chief of which was at the Presidio, Goat Island, and Mare Island.

The Presidio was a barracks for Regular Army men, while Goat Island was a training camp for sailors. Mare Island was a Naval Station and training camp for the Marines.

A man particularly well equipped by experience and spiritual qualities to accomplish just the kind of work needed at these places was Mr. Fred T. Foster, whose home was in San Francisco and who was appointed Brotherhood secretary and began his work March 1, 1918.

Mr. Foster came from St. Barnabas' Parish and was Director of his Brotherhood Chapter, was a lay-reader and superintendent of the Sunday school, as well as being a member of the Board of Directors of the Kearney Street Rescue Mission. He was deeply devoted to the Church and had been particularly successful in work similar to that in the camps. He was made a member of the YMCA staff in the usual manner, with freedom to pursue the special Brotherhood work. He met many men of other Communions in the course of his work, which made him think that this offered a splendid opportunity to relate these men closer to their own Churches. Accordingly he devised a system, which, by using cards of different colors, each color representing a certain denomination, and having the location of the Churches and hours of service of that denomination printed thereon, enabled him, as he went about, to extend to these boys a cordial invitation to attend the services of their own Church. The use of these cards was continued throughout his term of service in all the camps in which he worked.

He figured that 70 per cent of the newly enlisted men in that section were from the country and as he considered them more open to the temptations of the city and the surroundings of the camp, he felt that they needed help more than any other class of boys and, accordingly, labored diligently among them and in all this work he was ever on the lookout for Churchmen and no call was too distant for him to make, if it carried the hope that at the end he would be able to be of service to a Church boy. Of one of these boys he wrote:—

“He is acting as a ‘key-man’ and is an earnest Churchman, who is doing what he can by word of mouth and by example to lead men to Christ. He is not ashamed to kneel down at his bedside before 40 of his comrades and say his prayers.”

There is another story of Mr. Foster’s which has been printed in *St. Andrew’s Cross, the Living Church* and religious papers of several denominations, which might be repeated here:

“It was at a Western camp. The Captain of a certain detachment, he might be called the Beloved Captain, was always first in the hearts of the men. They looked to him as a father and his slightest wish was a command. It was a habit of his to go over to the barracks at the close of each day and ask the men if there was anything they wanted. The things asked for usually were forthcoming.

“Shortly after returning from one of these calls a private in the company came in to see the Captain. He wanted something and he knew the Captain could fix it for him. His story had been heard before. At home it was his custom to kneel in prayer each night before retiring. The change of life of the barracks did not alter the custom. His act of kneeling was the signal for cat-calls and boots. But he was not to be denied and kept up his custom despite them. So it occurred to him to ask the Captain’s advice as to what he should do. There was some right way in which to act, the private thought.

“The Captain dismissed him and told him to return in an hour. When the private had gone the Captain prayed awhile in quiet. He was ready when the private returned.

“‘You say your prayers tonight as usual, just after taps has blown,’ said the Captain. ‘Everything will be all right.’

“The private saluted and was gone. When taps came he was doubtful, but slipped out of his clothes resolved to abide by his Captain’s decision. He was ready to kneel for the evening prayer when the door of the barracks opened and

the Captain entered. Chatter ceased and some of the men came to attention. The Captain walked over to the privates bunk.

“‘Kneel,’ he said softly.

“And as the private knelt the Captain knelt beside him. There was a strange quiet in the barracks as these two offered up silent thanks to the living God.”

For some of the men at camp the Episcopal service, especially the Holy Communion service, was a new departure for them. One man who was brought to an early morning Communion service by Mr. Foster, although he did not receive Communion, was very much impressed, for he said to the secretary, “It had a wonderful and beautiful effect on me and I want to come again.”

At one time Mr. Foster went to visit a sick boy and, after comforting him as best he could, received the boy's promise that he would gladly become a “key-man” when he got well; but there was a wider influence on this visit, as several of the boy's comrades came around and at Mr. Foster's suggestion they all joined in the Lord's Prayer, with a Prayer for the sick lad and other Prayers, after which one man agreed to take a Catechism and a Prayer book, in order that he might prepare for Confirmation.

Then there was a young man who, despite all Mr. Foster tried to do for him, seemed utterly indifferent to all things religious (an experience that has happened to more than one religious secretary in the camps), but in this case after the boy had reached France, Mr. Foster received a letter from him, in which he said: “God has touched my heart and not only that, but I am happy to tell you that I have also influenced a friend to observe his religious duties.”

One of the most outstanding incidents during Mr. Foster's secretaryship was following the Confirmation of a young man he had prepared to receive that Sacrament. The boy's mother heard of the step her son had taken and was so impressed that she presented herself to the Church for Baptism and, later, for Confirmation.

Mr. Foster's personal work touched hundreds of men. The day-by-day record which he sent to the Brotherhood office shows that while in the course of three months' time he had been able to find but 296 Churchmen among the men in the camps he served, yet in that time he had personally interviewed in round numbers 900 Methodists, 750 Baptists, 750 Lutherans, 750 Presbyterians, 700 Roman Catholics, 430 Christians, 375 Congregationalists, 375 Mormons and numbers of several other denominations.

Toward the close of Mr. Foster's service he spent several days in visiting the various camps of the Pacific coast and rendered good service in pulling together many loose ends. He paid particular attention to the furthering of plans looking

to the demobilization of men and their return to their Parishes, co-operating with the Rectors, wherever he went putting enthusiasm into the Church people, showing them how to prepare for the return of these men. This latter was after he had left the regular camp service.

He was followed by Mr. Harmon D. Jones, of St. Mark's, Berkeley, California, who had previously served at Camp Dodge. Mr. Jones was particularly successful in personal work in bringing Churchmen to renew allegiance and duty to the Church, as well as in preparing many men for Confirmation.

During his stay in camp 34 men were brought to the Bishop to be confirmed. Some of these cases were unusual. One mentioned in his weekly report as follows:—

“I obtained special dispensation from the hospital to have the patient taken to the Post Chapel, where a more effective Confirmation service could be held; then another permit for a sergeant in the Medical Detachment, who is a Roman Catholic, and who is renouncing his faith and seeking admission to our Church, to be excused to wheel the patient to the Chapel and, also, that he might witness the service. A personal invitation was extended to all my ‘key-workers’ at the camp, most of whom had never witnessed a Confirmation and, as a result, seven responded, representing five denominations. To this number were added seven of our own people. Each one present being familiar with the fight the candidate has been and is making for life, knowing the faithful and persistent manner in which he has been ministered to during the past four weeks, were happy to know of his entry into the Church. The patient confirmed made his first Communion and, though very weak, says that he is very happy and comfortable in the thought that he is now in full communion with his Lord and Master.”

Mr. Jones' camp activities virtually ended March 15, 1919, when he took up the Parish Plan work. Shortly after that, however, he was taken seriously ill, as a result of a previous attack of Influenza, which he had contracted while ministering to men in the hospital in camp. Happily he has since recovered and will doubtless soon be found in the full life of the Church with his customary earnestness and zeal.

After Mr. Jones left the camp, Mr. Corwin C. Miller, who had been serving at Fort Bliss, El Paso, Texas, came to San Francisco and continued there for a few weeks, doing personal work among the men, encouraging attendance at Communion service and especially giving counsel and advice during the troublous days of demobilization. Shortly after he came there the men had been discharged so rapidly that there was little left for him to do.

Mr. Miller has begun his preparation for Holy Orders, having chosen this as his future life's work.

CAMP SEVIER—GREENVILLE, SOUTH CAROLINA

F. B. MALLETT

JOHN R. TOLAR, JR.

WM. A. JAMES

Located about four miles from Greenville, South Carolina, Camp Sevier was the training ground of the 30th Division composed of the National Guardsmen from Tennessee, North and South Carolina. It was also a Mobilization Depot of the Aviation Corps.

The secretary inaugurating the Brotherhood work at Camp Sevier was F. B. Mallett. Mr. Mallett's work was rather broad at that time, as he was called upon to visit a number of camps. He was in Sevier but two weeks, and during that period made an excellent beginning.

On the manner in which the men received the Church's advances, he says:—"I always found the men whom I looked up rather surprised to know that the Church had followed them to camp. They all seemed very pleased, too."

Mr. Mallett made arrangements for the men to attend Holy Communion. He formed several groups and found many "key-men." This was a most excellent beginning on which the succeeding secretaries built.

John R. Tolar, Jr., was the next secretary and began work February 15, 1918. Mr. Tolar was manager and part owner of a large cotton mill at Fayetteville, N. C. For some time past he had been doing a unique and very successful social service work among the operatives at his mill. He is a vestryman and also Director of the Junior Chapter in St. John's Parish.

Mr. Tolar began his work with characteristic enthusiasm; a man of large experience among men, he went over his new field quickly and with confidence. "Personal workers groups" were formed and additional services of the Church made possible to the men. These groups were pledged to daily prayer and Bible reading. They were to bring at least one man to the YMCA services and to Church services as soon as quarantine was lifted, for this was the beginning of the epidemic,—the one of the winter of 1917-18 when pneumonia and measles were prevalent in the camps. The quarantines interfered tremendously, but obstacles were not great enough to keep him from accomplishing his work somehow.

The Headquarters troop had never had a Chaplain, consequently no service had been held in camp for them and they were left to take care of their own religious duties. Mr. Tolar promptly arranged for the celebration of the Holy Communion, and saw that it was held from time to time. Just preceeding this first service, Mr. Tolar spoke to the men explaining the work of the Brotherhood and asked all

those who would be interested in taking part in this work, to see him at the close of the service. At that time a sergeant stepped up to him, and expressed a desire to do what he could, and said that every man in his tent desired to do the same. They were all clean cut, fine young fellows, and gave Tolar wonderful encouragement. In one month at Sevier, Mr. Tolar formed fourteen groups.

About the end of his first month's service, he became interested in going overseas, and taking the opportunity of an invitation from the YMCA, he accepted service with them, and left for France. While there he continued his good work as a Churchman in his relations with the "Y," and in another chapter some words from him, relating his experiences, will be found.

The next secretary for Sevier was William A. James. Mr. James came from Monumental Church, Richmond, Va. He was a prominent member of the Brotherhood of St. Andrew; also of the Masonic order. The latter connection helped him very much in his camp work, and accounts for his quarters in the Masonic Building just outside of camp. At this point, he was enabled to bring men together, and also provided services, which could not be arranged for elsewhere, with splendid attendance. There were at times from thirty to fifty men present. Celebrations of the Holy Communion were conducted there, and at times when the Priest of the Church could not be secured, Mr. James conducted prayer services.

He secured seventy-two "key-men" and formed twenty-one groups for personal work. His outstanding contribution resulted in finding six men who favorably considered entering Holy Orders at the close of the war. One of these chanced to be the son of a well-known Bishop. The young man had not fully made up his mind, but seemed impressed, by the work the Church was doing among the soldiers, with the opportunities and pressing need for more men in the Sacred Ministry.

Mr. James, in one of his reports, humorously remarked that he had visited the Base Hospital with regularity, but found Episcopalians must be a very healthy lot, for there were none there. In turn, he visited the stockade containing the prisoners, but no Episcopalians were there. It is suspected all secretaries were not quite so fortunate in their findings as to this latter.

He was privileged to take a trip on one of the troop trains transferring men to another camp preparatory to going overseas. He speaks of it as an inspiration and a revelation. The men had more time to talk and he got closer to them. It was a comfort to hear the men (it was the 81st Division leaving) express themselves as having been helped by the Church and to receive their assurance that they would labor more faithfully in the future.

It may be a good indication of a real desire for Christian unity when members

of different communions will get together in such a helpful way as described by him:—

“At a recent service in the enlisted men's mess hall at the Base Hospital, at which Chaplain B. D. Tucker, Jr., preached and celebrated Holy Communion, the Roman Priest offered the use of his altar. There were present three YMCA secretaries, two of them Ministers of other denominations, and nearly every one present received Communion. With the Roman Catholic altar, the Episcopal service, and men of the various Protestant denominations, partaking of the one Bread and the one Cup, ‘It was,’ as Chaplain Tucker said, ‘a most inspiring evidence of Christian unity.’”

Some camps were not so fortunately located as Sevier with relation to the city Churches, as here they were not very far distant. It was a comfort to many men to be able to go into the city, and attend the services in their own Church. From forty to sixty men frequently attended these services at Christ Church, and the Sunday afternoon socials in this Parish were attended with marked success.

During the period of Mr. James' services at this camp, it was very difficult to arrange for Confirmations. Oftentimes, men would be located who desired to be confirmed just prior to their departure for overseas. Time and again James had a number of men ready for Confirmation, only to have them leave without notice. However, something was actually accomplished in this direction, as the following letter showing a mother's appreciation will testify:

“Words fail me when I try to express my feelings, on the receipt of card saying that my son had established relations with the Brotherhood of St. Andrew. I trust that this will eventually lead to his coming into the Church. He is such a dear, good boy, and I hope that your interest in him will continue as long as he is in camp, and if any sickness or accident would happen to him while there, I feel that you would notify me. With a mother's prayers for the continuance of your good work, Respectfully,—”

One of the wonderful opportunities afforded by the camp work was in finding men who had for a long time neglected their Church. James brought a man to Communion who had not attended for two years. He speaks also of taking a lieutenant to Church who had never been to an Episcopal service in his life.

In all of their work at this camp both Mr. Tolar and Mr. James had the splendid co-operation and assistance of the Rev. Frank A. Juhan, Rector of Christ Church, Greenville, who at all times was ministering to the soldiers in camp and in his Parish Church. For a part of Mr. James' stay in camp, the Rev. Nathan Matthews was Civilian Chaplain and he and Mr. James lived and worked together among the men.

Mr. James continued his services in this camp until it was virtually demobilized. Frequently it is hard to see results in work of this kind. Mr. James writes: "Though I have labored in season and out of season, the visible results have, of necessity, been disappointing."



CAMP SHELBY—HATTIESBURG, MISSISSIPPI

GEORGE C. MURDOCH

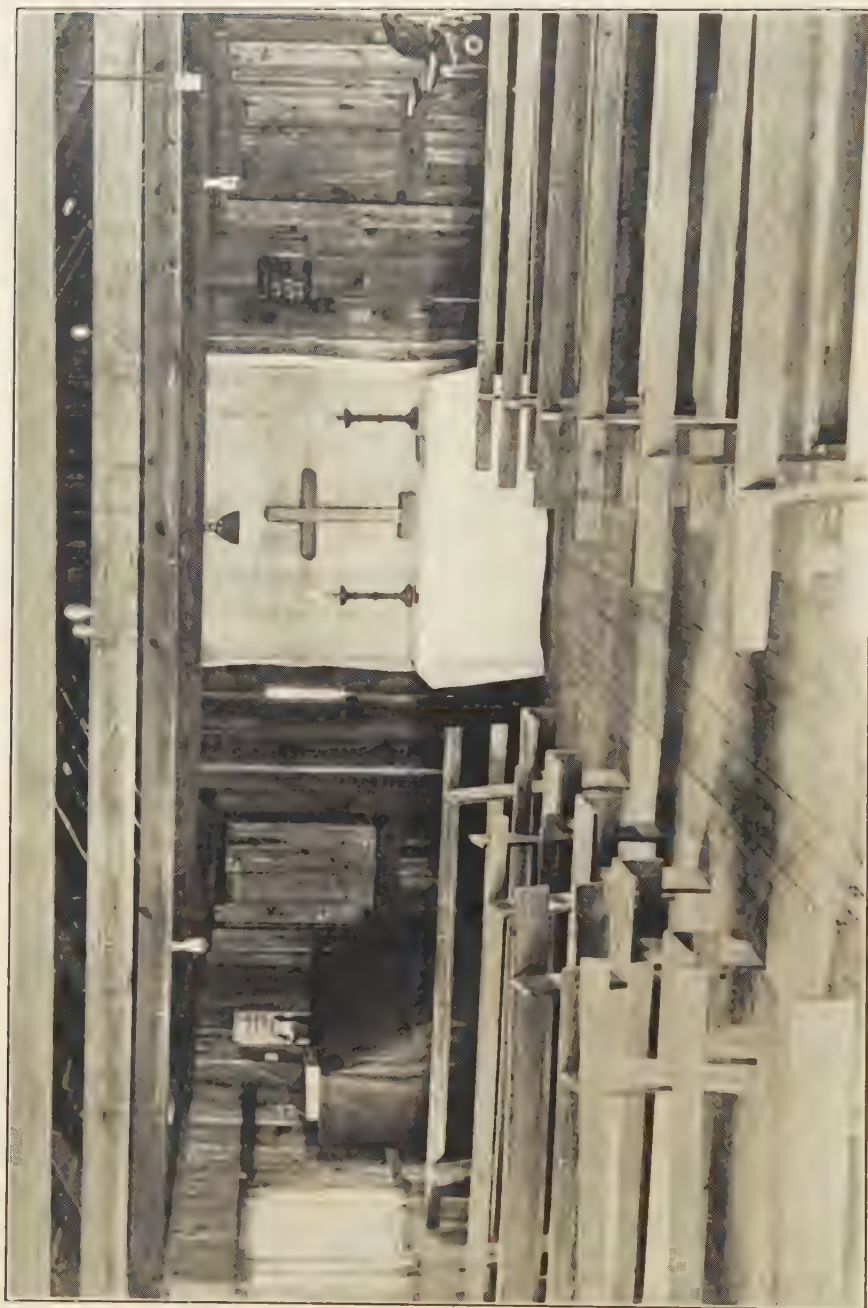
EDWARD A. SHIELDS

FRANK M. BAILEY

Camp Shelby, located near the small town of Hattiesburg, Mississippi, was the training camp of the 38th Division composed of National Guard Units from Kentucky, Virginia and Indiana, under the command of General W. H. Sage. After the signing of the Armistice, and as men began to return from overseas, it was a center for demobilization of Mississippi men and adjacent states. It was also an important hospital base for wounded and invalid men from overseas.

Mr. George B. Murdoch, of St. Augustine's Parish, Wilmette, Illinois, was a traveling salesman, and he had a happy faculty of being able to meet men on a common ground. He was an ardent Churchman and Church worker and was a leader in Sunday school work. He entered the Brotherhood service early in 1918 as secretary at Camp Shelby, and, like all of the Brotherhood workers, went to his new post to serve men and conditions as he found them, with a high resolve to make his effort count for the spread of Christ's Kingdom.

Camp Shelby fortunately had an Episcopal hut, furnished by the Diocese of Mississippi. Much of the success of Mr. Murdoch's work might be attributed to the opportunities afforded by this hut, where regular services could be held, and men could gather, or come to the secretary for special and personal visits. Holy Communion was celebrated every Sunday at 9 o'clock. A service, at which the singing of hymns formed a large part, was held every Sunday evening. During the week, this hut was open every night for the men to gather informally, but the evening was always begun and closed with a short prayer. In the interval, games were played and a home-like social intercourse prevailed. Intimate talks were given either by Mr. Murdoch or Chaplain Simpson-Atmore. Sometimes the secretary would purposely refrain from opening with prayer, just to test the real desires of the boys. One of the boys would be sure to approach him and say, "Dad," as he was affectionately known among the men, "don't you think we should have our little prayer?"



HERE HOLY COMMUNION WAS CELEBRATED EVERY SUNDAY. Page 283.

On one occasion there was a most inspiring service at this hut when Confirmation, followed by Holy Communion, was held, Bishop Bratton of Mississippi officiating. Twelve men were confirmed, the result of Mr. Murdoch's first two weeks' work. About 125 men were present in all, a large number receiving the Sacrament. It was imposing to see officers and privates kneeling side by side at the Communion rail.

During the course of Mr. Murdoch's work in this camp, an interesting event occurred, showing the esteem in which he was held and the place which the Church had taken in relation to the camp. A large wooden cross was discovered and it was proposed to erect it on the hut, but even the most enthusiastic Churchmen did not deem it advisable to bring the Church into such prominence as so-called denominational enterprises were supposed to be buried. Mr. Murdoch had it in his heart to have the Episcopal hut properly surmounted and one day his opportunity came. A high officer asked him if there was not something he needed and which the officer could see would be supplied. The question of the cross was presented, and the officer immediately gave orders to have it erected; so that it might be seen from all parts of camp; at night it was illuminated with incandescent lights. No one was more amazed, neither more appreciative of what had been accomplished, than the Bishop when he came for Confirmation. This cross, standing forth for Christian service, probably helped many a boy in moments of doubt, as he passed about the camp. The devotion of the Church workers won the admiration of all the men in a very wonderful way.

Mr. Murdoch studied carefully the mental attitudes of the men to find what there needs were. He determined, above all, to help the homesick boys. There were bad cases, where men would become despondent and would abandon all the good principles which they ever had. There was one case of special interest brought to the secretary's attention by an earnest "key-man." The homesick boy was one of the best in the company, a splendid type of young manhood about twenty years of age. Mr. Murdoch visited him in a tent immediately, and found him in the midst of his belongings, his pockets bulging with trinkets, his mind made up to desert the camp that night. In the most kindly manner, the boy was invited for a walk, that canteen was visited for refreshments, and they started out through the night for a quiet talk. Little was said about the boy's attention, but Mr. Murdoch reminded him, however, just what desertion meant and how it would effect his family and future life. Through the beautiful pine woods they strolled, and as the secretary described it:—"It did seem as though we were walking beneath our Master. At length, I said: 'Son, I feel that our Master is so close, we should talk to Him,' and in an odd voice he replied, 'Dad, I was just going to ask you if we could have a prayer.' It was not my prayer that I repeated, words were put into my mouth by our Blessed Master to plead for and comfort that dear boy. So, out in the pine woods at two o'clock in the morning, the effect was



CAMP SHELBY FORTUNATELY HAD AN EPISCOPAL HUT; Page 283.

wonderful and indescribable. Returning to our quarters, I told him I was not going to talk about his trouble, but exacted a promise that he would think it over, and at least not attempt to leave camp without seeing me again.

"At 5.30 the next morning as I was going to mess, the boys was waiting for me with shining eyes, 'Dad,' he said, 'I am all right now. I did not go to sleep at all, but just thought this all out, I know now that you are right.'"

If all this seems to the reader unnatural and too dramatic to happen in the strenuous, practical life of the military training camp, remember that while the actions of the men may be comparatively general, the great soul and spirit of man, and especially the fresh, indomitable wills of our young Americans are as free as the air, and will find expression. Yet, the narrative is hardly complete without explanation of the cause of the lad's discouragement. He told the secretary later that his captain was an employ   of his father, who was a man of position and means. False pride had humiliated him when he had to take orders from this captain, but now in a most manly fashion the boy went to the officer and told him how he had felt, and also his present feelings in the matter, assuring him of his intentions to be loyal and obedient to his military superiors. By the time Mr. Murdoch left the camp the boy had been elevated to the position of first sergeant, and the captain, calling on the secretary, remarked he was as fine a soldier as any in camp.

Mr. Murdoch had the comfort of realizing that he had prevented many men from being A. W. O. L. and every one of them a good man, but mostly suffering from imaginary wrongs.

In every way there was co-operation with the YMCA. The secretary spoke of that work in the highest measures. Chaplain Mallinckrodt of the 1st Kentucky Infantry and later of the 138th Field Artillery, was untiring in his efforts to help with the Confirmation classes and Church services. The sphere of influence was not limited to boys of our faith. Mr. Murdoch's acquaintance was large, and all who knew him loved him right from the beginning. His manner of approach to the boys was such that it held their attention and respect as the following incident well testifies.

The men were exceedingly careless, even in the YMCA hut, about their language. Profanity and vulgarity ran riot, and Mr. Murdoch one evening heard a number of boys swearing at a great rate. He sat down among them and chatted for a time without remarking on their language. After a while he told them he thought the religious influence of the camp had failed in their case. The "Y" was there to be of service to the boys and make a home for them, but they had not accepted it. They said, "No indeed, it had not failed and they considered it their camp home." "But," said the secretary, "it is hard to believe that an intelligent looking lot of boys that you are would use the language that I heard, and that they

would do the same at home before parents and friends." One boy spoke up and said, "I see the point, and I want to thank you for the way you have talked to us, I for one will promise to use every effort to stop." All volunteered to do the same, and from that time on the good influence spread.

Mr. Murdoch was obliged to return to business life for a period and left Camp Shelby, June 20, 1918. He was followed by Mr. Edward A. Shields, who came temporarily from Camp Beauregard, remaining at this point only two weeks until a permanent secretary might be sent.

It was just at this time that the orders relating to the exclusion of Civilian Chaplains from camps had been issued and Bishop Bratton and the Diocesan Committee formally deeded the Episcopal hut to the Brotherhood, in order to preserve it for the purposes for which it had been erected. Mr. Shields was a good man to bridge over this period, and it did not take him long to become well acquainted with the men, the authorities and all the religious life of the camp.

Mr. Frank M. Bailey arrived on the 14th of October, 1918, as Brotherhood secretary. He was a vestryman of St. James' Church, Perkiomen, Pennsylvania, a member of the choir and an earnest personal worker. His untiring efforts soon made him friends. The boys came to him for innumerable services. To show the intimate relations between him and the men, a boy came asking him to secure an appointment with a Priest of the Church to whom he might make a confession. Others came to him for the comfort of mutual prayer.

During the Influenza epidemic, a lieutenant was found in the base hospital in a critical condition. It was learned that he was a Churchman, but had not been inside of a Church for three years. Mr. Bailey made provisions for him to receive the Holy Communion, and after a good talk with him got his promise that he would unite closer with the Church after his recovery. This was one of many opportunities for personal service, which Mr. Bailey fostered by his quiet, sincere manner of working.

One of the most delightful moments for secretary and men was over the Christmas holiday season, when, through the kindness of friends, he was enabled to go through the hospital distributing little gifts to all the boys and give them kindly cheer.

Mr. Bailey concluded his work at this camp March 1, 1919, when he was called to undertake the introduction of the Parish Plan in Parishes of the third Province with Captain B. Mercer Hartman.

In the "Commendatory Letters" chapter will be found a letter which speaks of the work of all three of these men and the writer of it confesses that he is unable to say which of these (so splendid was the work of each) was the best man for the place.

CAMP SHERIDAN—MONTGOMERY, ALABAMA

CHARLES W. ARNY

When the National Guard of Ohio came into quarters at Camp Sheridan, two Commissioned Chaplains, who were Priests of our Church, the Rev. A. L. Fraser and the Rev. W. H. Jones, came with them. This meant a great deal to the Church in Montgomery, for at that time, the Rectorship of the largest Parish was vacant and many hundreds of our Church boys had come with the troops.

For many months these Chaplains ministered to St. John's congregation as well as to their own men and St. John's kept open house for the soldiers. Hundreds of boys attended these services Sunday after Sunday and partook of the hospitality bountifully extended them by the Parish.

The Division went overseas, more troops came to take its place—and a new Rector came to St. John's Parish, so the Parish still retained its touch with the soldiers. The Rev. Ellis M. Bearden had been appointed Civilian Chaplain and had done a splendid work but not until just prior to the signing of the Armistice was the Army and Navy Department able to secure a secretary for this camp.

On November 1st, Mr. Charles W. Arny of St. George's Parish, New Orleans, reported for work and during the trying period of demobilization, when other religious and welfare workers were leaving the camp, he faithfully and well, served the men and the Master. Commissioned Chaplain Ossman was at this time the only Priest of the Church in camp as Chaplain Bearden had resigned.

Fellowship just at this time was greatly needed,—something which would take the minds of the men off the matter of demobilization. Mr. Arny wrote:

"The proposed supper for the boys at St. John's Parish house, was held Saturday night with an attendance of over sixty Episcopalians in uniform, and results have been very good. One Confirmation will be held this week in consequence. Dr. Wilkinson told me today that it was the largest gathering of boys in that place since he had been here, also that the attendance of them at Church the following day was greater than it had been before. There is to be an informal gathering now every Thursday night to make better acquaintance possible among the men and those connected with the Church. Those who attend Church on Sunday will be taken home to dinner. Because of local conditions this seems the best way to relate them to the Church."

Mr. Arny went to do constructive work, yet it was difficult under the circumstances described. He planned to get together the most dependable men, and make them feel their responsibility and get them to look after the weaker ones—

those easily swayed by their companions, and those who were indifferent; also to seek other Churchmen with whom he was not in touch.

One of the hardest times for a man in service, no doubt, was the Christmas Holidays, when it is common in most Parishes to gather around the home fireside. Most of the secretaries realized how sadly the boys needed the companionship of someone who gladly sacrificed his own desires just for their sakes, and Camp Sheridan boys were not forsaken during that period. Statistics cannot show the wonderful help the secretary was to the men just at that time.

There was a watch service at St. John's Church on New Year's Eve. At least 200 soldiers were present; on the Sunday following, 40 soldiers were present and received the Sacrament.

Two weeks later, over 300 men attended the morning service at St. John's. Mr. Army wrote that he is certain 40 or 50 men were attending the Church services at that time who had not done so prior to the commencement of the Brotherhood camp work.

It was always a great help to the secretary when a Clergyman was near who could provide the necessary services and ministrations of the Church. Mr. Army tells how very helpful the Rector of St. John's, the Rev. Richard Wilkinson, was. He was the Civilian Chaplain, and a world of help to Mr. Army in anything which he attempted to do.

There were no celebrations of the Holy Communion, in fact, no Episcopal services of any kind during the closing days.

Mr. Army remained at Camp Sheridan until the need for his services was virtually ended, and he was called in the interest of the Parish Plan work which was then being organized.

Though he came on the field late, the Church is to be congratulated on the representation of one who devoted himself so sincerely to helping the Church boys at this critical period.



CAMP SHERMAN—CHILLICOTHE, OHIO

JOHN T. PRICE

FRANK W. SIFFERT

EDWARD H. WADE

Camp Sherman, located on the outskirts of Chillicothe, Ohio, was the training camp of the 83d Division, National Army, composed of men from Ohio and Western Pennsylvania, under the command of Major-General E. F. Glenn.

The situation here was somewhat similar to that of other large camps, namely, a community of some 30,000 men gathered on the outskirts of a town of 17,000. Chillicothe city limit touched the camp and with fourteen Churches, outnumbered two to one by saloons, the moral outlook was not favorable. However, what really took place at this camp was nothing short of marvelous.

When, in the fall of 1917, the first men arrived at camp they found there a little Church ready to welcome them. It stood directly across the street from Division Headquarters and was a small portable steel building that had been moved during the summer from Washington Court House, Ohio, by permission of Bishop Vicent, of the Diocese of Southern Ohio. The story of that little Church is unique.

Rev. F. L. Flinchbaugh, Rector of Calvary Church, Clifton, Ohio, served the Church and camp as voluntary Civilian Chaplain. Under his able leadership plans for a Community Church and House were made and, with the aid of the Ohio Episcopal War Commission, of which he was the representative in camp, he proceeded to raise the necessary funds, which resulted in subscriptions of approximately \$20,000 and the Church and Community house were built. This was originally called the Church of the Centurion, in memory of the three officers of that rank in the armies of the Roman Empire, to whom reference is made in the New Testament, but as this name might be misleading to many of the uninformed men in camp, the Chapel was renamed and was known as the Community Church. The sign over the door described it as "A House of Prayer for all People." It had the reverent dignity of a real Church, being cruciform in outline, with a nave 65 by 55 feet, with a seating capacity of 300 and a chancel 30 feet wide and 25 feet deep. The furniture was simple, corresponding with the building and with the group of which it was a part. The flags of the Allies hung from the truss, which served as a rood beam; the Processional Cross and the Processional Flag were constant reminders of the sacredness of the cause for which our armies were fighting. The Altar Cross, always illuminated at night, was the ever present symbol of that sacrifice which is the price of victory.

"The homiest place in camp" was the designation given by the men to the Club room adjoining the Chapel. This was of equal height with the transept of the Chapel and was 36 by 50 feet, with a huge open fire place and was provided with a piano, phonograph and ample equipment for reading, writing and all quiet forms of recreation. Back of this Club room were comfortable quarters provided for the Chaplain and the Brotherhood secretaries also lived there.

Chaplain Flinchbaugh was an untiring worker and it is largely due to his splendid efforts that the Church was so well represented in Camp Sherman during the entire fall of 1917. His work in camp left a lasting mark, which was evident all through the period of the war to anyone who came to Camp Sherman.

The Church had another wide-spread influence in the camp in the person of the Rev. Alleyne C. Howell, of St. Stephen's Church, Sewickly, Pennsylvania, who was Chaplain on the staff of Major-General Glenn and during the stay of the 83d Division in camp, he had general supervision of all the religious and morale work. He took an active part in the publication of the 83d Division *News*, which was one of the foremost camp papers in the country, writing inspiring articles and editorials for the guidance and encouragement of the men of the Division.

While the new Church was being erected, arrangements were made with the Rev. T. W. Attridge, of Christ Church, Cincinnati, to take the place of Chaplain Flinchbaugh, whose Parish required his services. The first service in the new Church was held Sunday, January 13, 1918, with Chaplain Attridge in charge. Mrs. Attridge accompanied her husband and they made their home in the living rooms in the Church building. This made it possible to create a real home atmosphere in the Club room, which was maintained all during the war and was deeply appreciated by the men who came under its influence.

Mr. John T. Price, of St. John's Parish, Norristown, who had previously served at Camp Meade as Brotherhood secretary was sent to carry on the Brotherhood work in Camp Sherman. Mr. Price lived at the Community house and co-operated with Chaplain Attridge in his work. He was particularly successful in securing "key-men," some fifty-nine of these soldier personal workers being found who were willing and glad to serve in the spread of Christ's Kingdom. In commenting on his work with "key-men," Mr. Price wrote:—

"I find the best time to interview the boys is from 11.30 to 1 o'clock, during their noon rest period; from 4.30 to 5 p. m., just after drill and from 6 to 7, after the evening mess. Some days I am able to interview a dozen or more and on others only one or two. I have found it best to first size up my man; if he shows interest and has been a worker in his own Parish, I tell him I am in camp to serve him in every possible way and then ask for his aid in obtaining names of other Churchmen in the barracks and, also those who are earnest Christians. I find generally successful results from this method and have been able to secure several officers as 'key-men.'

"Some days I go about camp on foot from barracks to barracks and on other days go from one section of the camp to the other, calling upon individual men to see how they are progressing."

On April 1st Mr. Price was forced to return to his home in Norristown, and shortly afterward Mr. Frank W. Siffert, of St. Timothy's Parish, Massillon, Ohio, gave up his business for a period of six months to serve at Camp Sherman. He was director of his Brotherhood Chapter, was a vestryman and leader of a Bible class.

He had a more intimate interest with the men of the army, by reason of the fact that his two sons were serving with the Colors. Mr. Siffert continued the work Secretary Price had begun, co-operating with Chaplain Attridge, and carrying out the personal work program of the Army and Navy Department. The enthusiasm with which he entered the work is best shown by quoting one of his early letters to the Central Office:—

“You will never know how kindly I feel towards you for interesting me in this work. I am very much encouraged and happy with it all. Am having a wonderful experience and have had so many nice things said about my work that I begin to feel that I can do a real service. Am trying to make the boys contented and happy and lead them to Jesus Christ, and am receiving a blessing every day in my effort.

“I will have more definite reports to make later, my effort now is in getting acquainted with men and camp. You know the personnel of Camp Sherman has changed within the last two weeks, the 83d Division going overseas and the 84th coming in from Camp Taylor.

“Had a nice visit with Mr. Finney a week ago and I want to say that his advice and counsel was very helpful; it was just what I needed at this stage of the game and I hope he can come again soon.

“I have good word from my boys overseas; Henry (or Bill as he is known in the Army) has been made a sergeant at twenty years of age. Ben, the younger boy, is getting on fine; Bill says he is a regular soldier.

“My home folks have sent me about \$600, of which we have spent \$130 for electric fans for the Club room and Church and will use the balance for cigars, cigarettes, and other things men like, for the Club.

“There is a glorious opportunity for service here. Our Church is certainly splendidly located. Dr. Attridge is so interested and the work so big that I felt from the first that I must help. The length of my stay will depend upon the results of my work.”

Mr. Siffert was very successful in being one of the boys in his visits all over camp. He had no difficulty in getting large numbers of them together and taking them to Church. One incident typical of this was when he met a group of ten or twelve in Chillicothe early one Sunday evening who hailed him and insisted on taking him to supper. He gladly went with them and at the close of the meal suggested that, inasmuch as he had been their guest at supper, they should all go back with him to camp and attend the evening service; they went. After the service every boy in the group confessed that while he had regularly attended Church at home this had been his first attendance in the six months he had been there.

When Mr. Siffert returned to his home in September, Edward H. Wade, of St. Bartholomew's Parish, Chicago, who had been active in Church work, succeeded him. Chaplain Attridge and Mrs. Attridge had returned to their home and Archdeacon Charles G. Reade, of Cincinnati, acted as Resident Chaplain, conducting services and ministering to those in the hospitals, this being the period of the Influenza epidemic.

Chaplain H. E. Covell, of the 379th Infantry also served at the Community Church until the Rev. E. J. Perot, of Salem, N. J., arrived to take charge.

All during the service of the Church Chaplains and Brotherhood secretaries at the camp, there were regular services at the Community Church each Sunday. At 8 o'clock there was a celebration of the Holy Communion; Morning Prayer followed at 10.15, with Evensong at 4 o'clock. A Song Service, with short address, was held each Sunday evening at 7.30. There was a regular Wednesday night Bible class every week.

A few days after Mr. Wade arrived in camp the Armistice was signed and the turmoil that upset every camp in the country began. He wrote:—

"Coming into the camp just at the time I did made things more difficult than if I had been here under the old conditions and had learned the ground; not that I have failed to find plenty to do, but it is almost impossible to interest the men in anything except getting out of the army. Yesterday I sent out ninety invitations to boys I knew to attend a special Communion service at 10 o'clock Sunday morning. I am calling on the list of our men here every day and have found quite a number who did not know there was an Episcopal Church or Club in the camp, as they had but recently come here.

"There is now about 1,200 patients in the hospital, most of them overseas men, scattered through nearly fifty wards, and I am trying, to the best of my ability, to make their daily life seem a little brighter."

The work in the hospital especially appealed to Mr. Wade and he set about working up programs that would brighten things up for the men who were confined day by day to their beds. Of this particular work he writes:—

"The patients, especially overseas convalescents, look to be entertained and to talk about something besides themselves. They are lonesome and homesick and talk about home all the time aggravates this trouble. I have had groups of women come out with refreshments, ice-cream and cake, etc., and someone who, perhaps could sing, and give ward parties, selecting from one to three wards for an afternoon. The boys talk about it for days afterwards. Then I found a chap, Corporal Cochran, who can give readings from Kipling and other authors the boys like, to the Queen's taste; he is a professional. We picked a group of wards where

most of the men could get up and walk into the corridors and then invited to gather at a given hour in a certain part of the building. We had more than a hundred out to hear Corporal Cochran and it was a pleasant change from the usual entertainment afforded. In all these efforts we have had the most hearty co-operation of the nurses and the doctors."

When Secretary Murdoch devised the method of notifying the home Parishes of the return of their men, which is commented on fully in the chapter on Correspondence, Mr. Wade adopted Murdoch's plan and, with the aid of Lieutenant Carl A. Murchison, the camp morale officer, was able to put it to good use. When the Parish Plan was launched, Mr. Wade left the camp to work in the Fifth Province and Diocese of Duluth.



CAMP ZACHARY TAYLOR—LOUISVILLE, KENTUCKY

EDGAR C. SWIGERT

Here the 84th Division, popularly known as the "Lincoln Division," was trained. These men came from Kentucky, Indiana, and Southern Illinois, in the main. It was one of the National Army camps.

Edgar C. Swigert, the Brotherhood secretary at this camp, was one of the first in length of service. He began his work on November 13, 1917, and remained in the camp until it was virtually demobilized, June 30, 1919. With a man of Mr. Swigert's earnestness and consecration, it was a happy arrangement that he was able to stay at this one camp for such a long period. He came from St. Paul's Church, Chicago, where he was active in the Men's Club, in boys' work, the choir, and the Brotherhood. By temperament and training, he was admirably fitted for the work. There were few camps in which there was such splendid harmony between all the forces and the Brotherhood secretary and it is felt that Mr. Swigert was in a large part responsible for this harmonious condition. Although of middle age, Mr. Swigert made numerous efforts to enlist in military service, and it was his desire to serve in some way that led to his taking up the Brotherhood work.

There was splendid co-operation with the Civilian Chaplain, the Rev. D. C. Wright, and the work was furthered by numerous opportunities for bringing the men together.

Christ Church Cathedral, Louisville, was the war work center for the Episcopal Church at Camp Taylor. On Saturday nights there was a dance for those who wished to come, chiefly Church boys. Sunday there was open house after 7 P. M.,



COMMUNION SERVICES WERE HELD AT THE BASE HOSPITAL. Page 297.

when the men would have a sing-song and social hour. On Sundays from 3 to 6 P. M., Calvary Church had the same sort of open house. Many of the Parish women did social work in the Base Hospital. A number of socials were given at the different YMCA buildings—all entertainments, refreshments, etc., being furnished by the women and girls. St. Mark's Church had a regular organization giving this sort of service each week. Many of the boys became attached to families, where they were made to feel at home. One woman almost adopted a group of six and they virtually lived with her family when out of camp.

Although Mr. Swigert was not regularly on the staff of the YMCA as were many of the Brotherhood secretaries, he worked with them, and they with him. One of the "Y" huts easily accessible from all parts of the camp was designated as Episcopal Church Headquarters, and here Holy Communion was celebrated regularly every Sunday from the first to the last with the exception of a short period when all buildings were quarantined, and no services could be held. One particularly good thing accomplished, was the formation of a choir at St. Paul's Church, consisting entirely of enlisted men. This was known as the "Khaki Choir." There were twenty-two of these men and their services were used chiefly during the summer months. Special mention is due Messrs. Wilfred Emmons and E. S. Jones, secretaries of the "Y," who were untiring in their efforts to be of service to Mr. Swigert and produced splendid results in bringing men closer to the Church. In turn, Mr. Swigert helped the "Y" men to form Bible classes, which they aimed to have in every Company.

Civilian Chaplain Wright was kept busy in the important work of giving nightly talks to the men of each new draft. This was done from an out-door platform. As many as 700 to 900 boys in each audience, and all at this stage in a most receptive mood. Doubtless the influence of these first talks helped many boys. One top sergeant told Mr. Swigert that more than a third of his men regularly attended Church.

Although Mr. Swigert came in touch with a great many men and enlisted them in Christian service among their fellows, the formation of groups was difficult. The fact that the camp consisted of so many schools for various branches of the Army gave them all very busy lives, and while the results of the secretary's work were marked as applied to individuals, as shown by the increased attendance of men at the services of the Church, both in the camp and outside, and also in the work of the individual men in bringing others to the services, the number of groups formed was not large. These groups, however, and the "key-men" especially, labored very faithfully particularly in behalf of the great Easter Communion. They kept a lookout for possible candidates for Confirmation and built up the list of Churchmen.

Most Brotherhood secretaries went through a great ordeal when the Influenza



THIS WAS KNOWN AS THE "KHAKE CHOIR." Page 297.

epidemic was at its height. Mr. Swigert's experience is worth reading in detail as published in *St. Andrew's Cross* for January, 1919: "Working long hours, and rendering every conceivable kind of service, it was an occasion calculated to bring out the best in a man, and to knit him closely for all years to come with his fellow-men who are in distress. Through all this terrible experience as well as at normal times, Mrs. Swigert worked with equal devotion and in some sections of the work was the only woman thus engaged.

"All meetings, services, entertainments, and gatherings were forbidden. The Base Hospital in normal conditions, capable of caring for 1600 patients, overflowed. Barracks wereturned into wards, and an area occupied ordinarily by two regiments was added as an emergency hospital section. To this, very shortly, were added twenty-eight additional buildings. Each place housed from one to two hundred men. The call for nurses went to every quarter, to which every available YMCA man and the Brotherhood secretary responded. The care of the sick was not all that was to be done. Visiting relatives had to be cared for. Cots were put in the big reception rooms and thirty tents were equipped for this purpose.

"The camp authorities put up a personnel and information tent, together with a post office tent, just outside the YWCA Hostess House and tried to keep a card index of all men who were in the hospitals. A day and night force of orderlies helped to find the sick and served as go-betweens for them and their relatives at times when visiting was forbidden. In this work some 350 men were furnished by the personnel department.



CAMP UPTON—YAPHANK, LONG ISLAND

GEORGE R. MORSE

JOHN LUPTON

JOHN W. JACOBS

Camp Upton was the home-camp of the 77th or Liberty Division. In this camp were trained the National Army men of the Metropolitan district of New York. The large number of men of foreign parentage made it a most interesting, if difficult, field for the work and the Brotherhood was fortunate in having as its first secretary at Upton, one who was painstaking and thorough, who could be relied upon in any emergency; one who was everlastingly at work with a full devotion to the cause.

Mr. George R. Morse, of Intercession Chapel, New York City, had a business experience and a legal mind which served well on every occasion with those among whom he worked.

As usual, one of the problems in camp was to successfully arrange for celebrations of the Holy Communion at a suitable hour. To facilitate matters, Mr. Morse undertook, at the suggestion of Chaplain William T. Manning, to arrange for furnishing breakfasts to the men who came to an early Celebration, as they would otherwise miss their mess. This was not a very easy task and it required many weeks of persistent effort, before arrangements were provided and breakfasts actually served. It proved to be a very wise move. The number of men attending the service immediately increased until from thirty to fifty men were present regularly. It not only made the Communion service possible to these men, but it afforded an excellent opportunity for the Churchmen to come together in a social way. To this the men themselves amply testified their appreciation.

It was necessary to finance the breakfasts out of a special fund, which the Brotherhood men of the local assembly of Long Island arranged for. In all of this Mr. Morse had the earnest co-operation of the Rev. Dr. Manning, who was at that time Chaplain of the 302d Engineers and who remained as an unattached Camp Chaplain for some time. Dr. Manning engaged in his work with great enthusiasm—considering it a great privilege, and the Brotherhood secretary many times expressed appreciation for his helpful co-operation. Mr. Morse gives his own account of the breakfasts in the following words:

“After much annoyance, caused by delays, our first breakfast was held after the Communion service, at the new Church last Sunday, when there were thirty-five present, an increase over normal of fifteen to twenty. We expect fifty next Sunday, and this in the face of departure of many units, involving the striking off of many from our list. The breakfast will be provided by the Bakers’ and Cooks’ School, and last Sunday cost twenty cents per man. They served us grape-fruit, coffee, rolls, ham and fried potatoes. Dr. Manning was especially pleased and encouraged, as officers and men freely mingled, the last saying that it was the first social hour in camp, which they had had since coming here.”

The breakfasts were held in a Chapel which was erected and jointly owned by the Episcopal, Presbyterian, Methodist, Congregational and Lutheran Churches, making it a place for the use of men of all faiths. It was a most cheerful building and deeply appreciated by the men. Later on it fell into disuse and as a co-operative venture was not as successful as it was hoped it would be.

The work of a secretary in a camp of this type is difficult to describe. It is one of endless opportunities of great variety and Mr. Morse met these opportunities well. The Chief Secretary tells the story of Mr. Morse that “during the bitterly

cold winter of 1917-18, he found one of the new recruits, who had not yet received his issue of uniform, shivering in the bleak winds that swept over this Long Island camp. Promptly Mr. Morse shared with the lad a part of the clothes he himself was wearing."

Mr. Morse's greatest contribution was in his personal work among the men and there are hundreds, perhaps thousands of this gallant Division who will always remember the quiet, genial white haired gentleman, who was always ready with words of cheer and comfort. Both Dr. Manning and the Religious Work Director of the "Y" have written bearing testimony to the splendid work done by Mr. Morse.

The increasing difficulties in doing constructive work and the value of Mr. Morse's services to the YMCA, with which he had faithfully labored as a Brotherhood secretary, made it seem desirable for him to drop the distinctive Brotherhood work, and accept full service on the staff of the YMCA, which he did after a term of more than eight months with the Army and Navy Department.

Mr. Morse's successor was Mr. John Lupton, of All Saints' Parish, Syracuse, New York, a man new in camp work, but with considerable experience in Parochial work. During the short period of his stay at Camp Upton, it was used as a replacement camp and organized work was almost impossible. But Mr. Lupton continued the early Sunday breakfasts and gave special attention to the formation of a military chapter of the Brotherhood. He speaks in high terms of the helpfulness of Chaplain Favor.

Mr. Lupton was followed by Mr. John W. Jacobs who had done a notable work at Camp Bowie. About this time the men were beginning to return from overseas, some of them badly disabled, others fresh from the scene of battles, but more fortunate, and all with a wonderful experience which had broadened their religious life. It was a wonderful opportunity for Mr. Jacobs to meet these men and he had many personal interviews, which were most helpful. A number of men particularly mentioned the Calendar which had been sent to them at Christmas time. Mr. Jacobs says:

"A great many of the boys speak to me of having received letters from the Brotherhood and nearly every one pulls out the Christmas letter and the calendar and shows it to me. They are all glad to see a Brotherhood man, and the other fellows gather round and listen while I talk to them. I have been especially urging them to go to their Rectors and offer to teach in the Sunday schools when they go home and have had numerous promises."

The time came when it was necessary to close the work at this camp. Mr. Jacobs wrote:

"I am nearing the end of what, in my own mind, I am pleased to call a period

of ministry. It certainly has been ministry for others and in a large sense for myself, for I am going out of the work of the Brotherhood broader and bigger than I have ever been before.

"My last Sunday was a very happy one. Starting with early Communion ending with a delightful social hour at old St. Georges' Parish house, in Hempstead. Here there were nearly forty soldiers, most of them from the 77th Division, several units of which came in too late for the big parade and are still in Mills, leaving today and tomorrow. The boys gathered around the piano and the organist, Miss Clowes played for them. At first they wanted popular music, or rather, she played that, saying afterward to me that as her taste does not run to popular stuff, she plays that first so that no one will say that she tries to turn the men to other music that they do not want. In two or three minutes the old home songs were being sung, *My Old Kentucky Home*, etc., and then in a few minutes more some one proposed a hymn.

"Many of the men had been loafing around in the back, but when the first notes of *Stand Up, Stand, Up For Jesus* rang out they began to crowd eagerly forward and grouped in a big circle round the piano. Then they sang as soldiers sing, with their whole soul and heart, all the good old hymns, for more than an hour. And how they loved it. One boy said to me that it was the first chance he had had to sing hymns in seven months. Another was offered a book, but pushed it away and said, 'I don't need it, I know these hymns, I was raised with them.'"

Mr. Jacobs returned to business in Williamsport, Pa., after what he feels was a wonderful and inspiring service.



CAMP WADSWORTH—SPARTANBURG, SOUTH CAROLINA

JOSEPH CALHOUN

The National Guard of New York making up the 27th Division under Major General John F. O'Ryan trained at this camp. It was later a provisional depot under the command of Brigadier-General Guy Carleton. The camp was situated three miles from Spartanburg, South Carolina.

Frequent calls for help had been received from the Church's Commissioned Chaplains at this camp, and also from the Rector of the Church of the Advent, Spartanburg, the Rev. W. H. K. Pendleton, who was acting as Civilian Chaplain to the camp. It was a question, here, of either sending a man to work in the



ONE OF THE MESS ROOMS IN HOLIDAY ARRAY AT CAMP WADSWORTH. PAGE 302

Parish under the Rector or attaching the secretary to the Commissioned Chaplains, or to the YMCA.

The Parish of the Advent had inaugurated a very active work among the soldiers at the Parish House. The Rector had the burden of this added responsibility, besides caring for the Parish Church and two Missions. Great as the need for assistance was within the camp, it seemed wise that the Brotherhood secretary, Mr. Joseph Calhoun, of St. Stephen's Parish, Middleburg, Vermont, should make his headquarters at the Parish House, dividing his time between it and the camp. Mr. Calhoun reported to the Rector of the Parish for duty November 1, 1917. The first Sunday that he was there more than 300 men from the camp attended the morning service, and more than 200 received the Holy Communion. The Parish House was equally well patronized by the soldiers; reading and writing facilities were supplied, together with music, games and shower baths. Every evening a moderate priced supper was served, which was eagerly taken advantage of by many men. The opportunities for coming into personal contact with large numbers of soldiers was afforded Mr. Calhoun. In a comparatively short time he had located and called upon hundreds of Churchmen, and furnished the office with the names and addresses of more than 1000 Churchmen at this camp.

In camp the Holy Communion was celebrated every Sunday by several of our Commissioned Chaplains. Eleven of the fourteen Chaplains in this Division were Clergy of our Church. The fact that the Brotherhood secretary lived some distance from the camp, and that his duties as host and acting manager of the Parish House took so much of his time, left little opportunity for him to form "personal workers groups" in the different companies. He did, however, secure a good number of active "key-men," who co-operated with him in an effort to build up the attendance at the Holy Communion. Realizing the number of Priests that we had as Commissioned Chaplains within the camp, and the splendid facilities for social and recreational purposes at the Parish House, Mr. Calhoun was somewhat disappointed that more was not accomplished for the spiritual welfare of the camp. He did not feel that some of the Chaplains were deeply interested in this. There were 35,000 men in camp at this time, and it took one hour to walk diagonally across it. However, Mr. Calhoun's personal work bore fruit in the numbers attending the Communion services, especially those at Christmas, when there was a large attendance at the two services provided.

A large number of *Soldiers' and Sailors' Prayer Books* were put into the hands of our boys before going overseas and the very large number of personal letters received from the men of this Division by the Central Office bears evidence of Mr. Calhoun's energetic personal work.

An interesting story of personal experience is told of him:

"Mr. Calhoun, while calling on some men in the camp one day, found a young fellow who proved to be from New York, and who had been barely old enough to enlist. A friendship developed between them as time went on, and Mr. Calhoun was able to impress upon this lad the necessity for Confirmation. He had previously been Baptized. At the time of his Confirmation, shortly before he went overseas with the Division, Mr. Calhoun gave him a silver cross, which he wore all of the time overseas. During particularly heavy shelling, a shell burst near him, killing two companions with whom he was talking, parts of it going between his own legs without touching him. He returned with the Division, was discharged, and Mr. Calhoun had the pleasure of seeing him in his own home, and according to the boy's words, 'That little silver cross or He whom it represented providentially shielded me throughout my service.'"

The size of the proposition at this camp was a great source of concern to Mr. Calhoun, as one of the Chaplains from the camp said, there was need of a Brotherhood secretary in each of the five "Y" huts, as well as a Churchman to look after various routine work for the Chaplains, besides a devoted and resourceful man at the Parish House in town. This was the proposition which Mr. Calhoun had to tackle. Evidences of his activities along the lines of all these needs are not lacking, and it was the cause of genuine disappointment and regret to all concerned that he was obliged to take an extended vacation to attend to business matters May 29, 1918. On July 1st he returned to the work being stationed for a time at Camp Colt.



CAMP WHEELER—MACON, GEORGIA

HORACE R. CHASE

Camp Wheeler, situated seven miles from Macon, Georgia, was the training ground of the 31st, commonly known as the Dixie Division. The "Dixie" boys were from the Georgia, Florida and Alabama National Guard.

The Brotherhood secretary, Mr. Horace R. Chase, of St. James' Parish, Macon, Georgia, was particularly well adapted to work among these men, and for the work in general came well equipped. He was a lay reader in charge of a mission and had been a successful lay missionary in Mexico, under Bishop Aves. As an instructor in Spanish at Trinity College and at Columbia University he had had a good contact with young men which served with him in good stead.

As with practically all of the Brotherhood secretaries, Mr. Chase was led to this work through his desire to serve his country. Being unable to do so in

military service, because of his age, he believed he could do so perhaps equally well through the activities of the Church and in personal helpfulness.

It was rather rare that the Brotherhood secretary could not work in harmony and with full co-operation with all those actively engaged in the work in behalf of the religious lives of the men, and he was no exception. The Chaplains and local Rectors were all most helpful to the secretary, and he gladly gave them his assistance.

The Rev. Robert N. McCallum was the Civilian Chaplain, later commissioned and transferred to Camp Hancock. Chaplains Robb White and John A. Spencer were of inestimable service to Mr. Chase. Miss Walker, head nurse at the Base Hospital, should be mentioned as always being in sympathy with the secretary's work and very helpful to him.

The Rev. John F. McCloud, Rector of St. James' Church, Macon, would come out to Wheeler at any and at all times for visitations to the hospital and celebrations of the Holy Communion.

The Macon Churches entertained the men very freely and the boys showed their appreciation by faithfully attending the services of the Church. At Christ Church and St. Paul's there were weekly entertainments of a social character, and invitations on Sundays to the homes of the parishioners for dinner. St. James' Church also showed hospitality to the men.

The central aim of the secretary, apart from the personal work was to see that the men had every opportunity to attend Episcopal service, and consequently such services were arranged for in various parts of the camp. Difficulties arose later which made it hard to get a Priest to take charge of these services, which were chiefly that of the Holy Communion. So that purpose was carried out with considerable irregularity.

Not the least of the difficulties in maintaining the Brotherhood work was the stringent orders which were issued from the War Department, covering all the camps, but variously interpreted by the several commanding officers, to the effect that no denominational work should be done in the camp, and that civilians, especially, should be ruled out of the camp. The Brotherhood secretary, however, was distinctly related to the YMCA and the breadth of his Christian work fully recognized, so while he seemed handicapped in some ways, the work continued without serious interruption.

As customary in the Brotherhood's work, "personal workers groups" were formed. It was Mr. Chase's idea to have the members of these groups pray regularly, and he gave them an unusually helpful prayer, which he asked them to learn and use wherever they might be:

“White Captain of my soul, lead on:
I follow Thee, come dark or dawn.
Only vouchsafe three things, I crave:
When terror stalks, help me to be *brave*.
When righteous men can scarce endure
The siren call, help me be *pure*.
When vows grow dim, and men dare do
What once they scorned; help me be *true*.
AMEN.”

These groups not only met under Mr. Chase's leadership, but had meetings of their own. The dominating purpose was to do personal service and spread an influence for good among their fellows. They did notable work in bringing others to the services of the Church. On one occasion a “non-com” came to Mr. Chase's hut and asked him if he would not come and address his men. This was entirely voluntary on the part of the man, and showed well the influence the secretary was already exercising on the men in general.

Thirty-eight “personal workers groups” were formed. On occasions large bodies of men were addressed, but personal contact with individuals was considered the most lasting value. The number of soldiers who came for individual help was far greater among those who had been seen personally, with least response from those who were addressed in gatherings or meetings—though there were always some who came forward at the close of the latter to express their appreciation with a promise to come see the secretary.

Many of the *Soldiers' and Sailors' Prayer Books* were distributed among the men and the secretary frequently wrote something on the fly leaf of the book as he handed it to them. To one soldier the fly-leaf notation, “Fight the Good Fight,” had a very special significance. He promised to keep the book with him always. After his death, in another camp, this book was found under his pillow, where he had apparently been making use of it. This was a lieutenant who had been very helpful to the secretary in camp.

There were personal talks and letters written for the sick soldiers in the Base Hospital, one of which resulted in uniting a son to his family. On the secretary's desk one time he found a note saying, “A father could not have done more for a son than you have done for me in my camp life.”

In one day alone the secretary made 150 personal calls, and it was estimated that a day's walking was from eight to ten miles. There are not many men of Mr. Chase's years who could have matched his physical endurance.

The Brotherhood secretary made his service broad, without impairing his faith or compromising the Church. One occasion is noted where 10,000 men arrived in



WHERE THE GROUPS SOMETIMES MET—MR. CHASE'S SHACK. Page 307.



ONE OF THE SINTERAL GROUP'S MR. CHASE FORMED. Page 307.

camp. Mingling with them, he could not find a single Churchman, but that did not deter him from speaking words of welcome, comfort and of good cheer wherever he went. Many little human things to ease the severities of military discipline were adopted. At this time in Camp Wheeler, the orders were particularly severe as concerning intimate relations between officers and privates. They were not permitted to associate at social functions, and even at Sunday dinners in private families they were open to criticism if officers and enlisted men attended. Without breach of military discipline the secretary managed, on a number of occasions, to bring good friend together, who were sorely grieved to be separated because one of them had a commission. Indeed, one brother was kept from another on these grounds, but the family dinner was so arranged to make intercourse possible.

On one occasion a boy who had seen a great deal of the world for such a young person and had been apart from his family for many years felt the loneliness of his situation in camp, where virtually every boy had someone at home to write to him and to whom he could write. The earnest words of the religious workers brought to the attention of the boys the importance of ever keeping the loved ones at home in their prayers and memories and doubtless created a yearning in this boy's heart to re-establish the family relations of long ago. After a great deal of correspondence and diligent search, the secretary managed to find a sister, and the boy, when he left camp, went to join her, a much changed man and full of sincere appreciation for what had been done in his behalf.

During the period of the Influenza epidemic the usual lines of work were necessarily set aside, or perhaps it should be said that the work was intensified and made even more personal than before. One could not enter a ward of the hospital without being asked for prayers.

Mr. Chase's entire family was down with the disease, and he was obliged to return to town daily to help care for them. Notwithstanding the strain, he did not falter in his work at the hospital—the marvel is that he escaped illness himself.

One of the leading events in the history of the camp was a plan laid by the secretary and one of the Chaplains. It was estimated that on a Sunday 1,000 men were taken in automobiles from camp into Macon to attend the services of the several Churches there. Just prior to their leaving for the city, the Chaplain had a short service in the open, which was quite helpful and a splendid preparation for the service which was to follow.

Another prominent service of the secretary was the educational work which he did for the "Y," giving an hour every morning to instruction.

Perhaps never in the history of the Church were there better opportunities to make an intimate survey of the religious faith and knowledge of the young men of the Church. Many of them were found who knew nothing of her teachings, and

their connections were very intangible. Even where a boy had been confirmed he was not found necessarily to be very familiar with the services, and sometimes was quite ignorant of the Church's fundamental doctrines. Many of them faltered and their faith was weak. On the other hand there were those who stood out among their fellows wonderfully strong and manly in their Christian faith and practices. The condition of their lives in the camp served to make it possible for the Church to help and strengthen the individual more than through any other course or means. It was rare to hear a soldier pronounce very strong religious convictions as the result of a religious meeting, but many of them were moved and inspired to renew the vows of youth and lead a purer and better life by being touched and reached by the quiet talks of men of our Church.

Camp Wheeler had been virtually demobilized by the end of March, and Secretary Chase was then transferred to Camp Gordon.



CENTRAL OFFICE—PHILADELPHIA, PENNSYLVANIA

The description of the work of the Central Office has been so interwoven with the story of other features of the work that it will not be necessary to describe here its activities. The men who, in addition to the Executive Committee, have rendered valuable service in helping in the headquarters organization are:—

Mr. S. Mendelson Meehan, who served as secretary at Camp Hancock early in the work. As Associate Secretary, he had charge, for a time, of the work of the Central Office and assisted materially in the preparation of this history.

Mr. John B. Lear, of St. Martin's-in-the-Fields Parish, Chestnut Hill, Pennsylvania, as Secretary of Registration, without compensation, greatly helped in superintending and compiling the data concerning the camps.

Mr. Reed Morgan, of St. Luke's Parish, Germantown, Pennsylvania, as an auditor of accounts during the early period of the work gave volunteer assistance when it was needed.

Mr. Roger Daniels, of St. Andrew's Parish, Wilmington, Delaware, as Secretary of Publicity, worked faithfully and rendered signal service in the compilation of this history of the work.

Mr. Arthur E. Hungerford, of St. John's Parish, Mount Washington, Maryland, gave valuable service in directing publicity, serving gratuitously.



AN INFORMAL CONFERENCE AT THE CENTRAL OFFICE. Page 311.

Mr. R. R. P. Bradford, of St. Luke's Parish, Kensington, Philadelphia, as a volunteer had charge, for a season, of the correspondence with men in the service.

Other secretaries serving in the camps who were withdrawn temporarily and rendered from time to time great assistance in the work of the Central Office are:—

Mr. Maurice J. Kendall, secretary at Camp Meade, who also gave great assistance in compilation of the data which is included in this chapter.

Mr. Walter Macpherson, Field Secretary.

Mr. Gordon Reese, Field Secretary, also serving at Quantico and Camp Belvoir.

Mr. Ray C. Reese, secretary at Camp Meade.



OVERSEAS

It was always the hope that the same sort of work done by the secretaries in this country might be extended overseas. A combination of unlooked for conditions made the fulfilment of this plan impossible.

It had been arranged that G. Frank Shelby, Secretary of Personnel, who had been accepted by Mr. E. C. Carter, the director of the YMCA overseas organization, would go to France as a member of Mr. Carter's staff, and would take with him a group of Brotherhood secretaries.

Preceding him Prof. Samuel B. Hemingway of Yale University, a member of Christ Church, New Haven, Connecticut, went to Paris as a Secretary of the American University Union, with the intention of acting as a special associate to Mr. Shelby; as did also Mr. Lawrence R. Lee, of Shelbourne Parish, Leesburg, Virginia, who was later given a responsible position in directing the personal religious work of the YMCA overseas.

Mr. Lee was presented to the "Y" service overseas as a volunteer worker of the Brotherhood. His initial work was in connection with the "War Roll" cards sent in by the enlisted men. He organized "The Personal Workers League of the YMCA," the primary purpose of which was to enlist individual secretaries who were qualified and would do the more personal work among the men. Eight hundred secretaries joined this League.

During the last two months of Mr. Lee's work in France, he spent most of his time in the Riviera "leave area" where thousands of soldiers came to spend a ten days' furlough.

Mr. John R. Tolar, Jr., who was Brotherhood secretary at Camp Sevier, South Carolina, also went overseas with the YMCA expecting to join Mr. Shelby when the latter arrived. Mr. Franklin S. Edmonds, of St. Martin's-in-the-Fields Parish, Chestnut Hill, Pennsylvania, who was at that time General Secretary of the Brotherhood, was given charge of important executive work for the entire YMCA overseas organization, and served in France until the summer of 1919. The "leave area" work of the YMCA was under Mr. Edmond's supervision, and the spiritual program it offered to the A. E. F. at France was largely his work.

A temporary illness prevented Mr. Shelby from going to France, and before a successor could be secured and the necessary arrangements made the Armistice was signed.

Chief Field Secretary B. F. Finney later went to France with the intention of carrying out the plan of work, which had been so successful in the camps of this country, but found that the rapid demobilization and return of our men rendered the sending of Brotherhood secretaries overseas at that time impracticable.

ST. ANDREW'S CROSS

Best Known of Church Papers in the Camps and A. E. F.—Mr. Randall's Services Invaluable—An Army and Navy Department Conducted—War Covers—Little Stories the Men Wrote.

OF all the papers of the Church, or relating to the Church, there is no doubt that the one best known in the training camps and the A. E. F., was *St. Andrew's Cross*. When the first training camps were opened in the summer of 1917 the *Cross* went to men in the service and continued to go to them until the end of demobilization. It must be understood that this little magazine of the Brotherhood's was not forced on these young men. Most of them asked for it after having read the first copy sent to them.

In the beginning, it was sent to the Brotherhood men who had entered the service, but soon outgrew that classification and went out to all Churchmen in the service whose names and military addresses came to the Army and Navy Department. It is told elsewhere how these names grew in numbers until there were upward of 104,000 of them—and this gives some idea of the circulation of *St. Andrew's Cross* to training camp and billet.

With the first copy sent to a man went a letter, which among other things made the statement: "You may be interested in *St. Andrew's Cross*, a copy of which is being sent to you under separate cover. If you wish to have this continued month by month without expense to you, we shall be glad to put you on our mailing list. Please tell us if you desire this." To these letters answers came back by the thousand requesting the magazine. Reading matter was never able to keep up with the men of the A. E. F. The American Library Association was splendidly organized and the YMCA and other agencies supplied books and magazines wherever they had huts. But there were thousands and thousands of our men who were continually moving from billet to billet, so that often the YMCA or Red Cross station was out of their reach. And in a wrapper that had been directed and re-directed as it followed these men, *St. Andrew's Cross* managed to find them in out-of-the-way places, to be received eagerly.

To many of the men, waiting for their turn to "go up front," time was the cheapest commodity in the world. They had an overabundant supply of it and anything that would make the surplus less was seized upon with avidity.

Both in its comment and news articles *St. Andrew's Cross* has endeavored to be close to the Churchmen in the service. It has had them very much at heart from the day they left their homes. In fact, George H. Randall, its Editor, was one of the first of the Brotherhood leaders to visit the training camps and help to formulate plans for the work that was to develop into the Army and Navy Department. He visited the first Officers' Training Camps at Madison Barracks, Fort Niagara and Plattsburg. In the *Cross* he told of these visits and thus began an intimate relationship with the men in the service that has never for a moment lagged. Mr. Randall's services have been invaluable to the Army and Navy Department, due in no small way, to his fourteen years of Brotherhood work as Field Secretary, Associate Secretary, Executive Secretary and Associate General Secretary, which office he now holds. Since October, 1916, he has been Editor of *St. Andrew's Cross*. The first general letter of the Army and Navy Department was sent by him to the men in the service. Without his faithful and continuing devotion to the work, *St. Andrew's Cross* would not have had the great popularity which has been accorded it throughout the period of the war.

Very often there has appeared in the *Cross* a short article, paragraph or epigram signed with the initials E. B. G. And as initials should in no way be allowed to mask an identity it should be stated that they stand for Miss Emily B. Gnagey. The material she has contributed to the *Cross* is the smallest part of the service she has rendered the Army and Navy Department—a service dealing in the technicalities of printing, technicalities that so often are cold, but which are made kindly when attended by an interest such as Miss Gnagey has given them.

To make the magazine more interesting to these men an *Army and Navy Department* has been conducted. In other words, *St. Andrew's Cross* has kept up with old friends and has gone out cheerfully to make new ones. The war years have been the brightest and best in its history.

There has been a great deal already written about the correspondence of the Army and Navy Department with men in the service; and in by far the larger number of the letters they wrote back, there was mention made of *St. Andrew's Cross*.

It is not the purpose of this chapter to include a large number of letters the men wrote. The answers were many and various. These men wanted the *Cross* and they asked for it. Not least of these answers was that of a Lithuanian boy who asked an American comrade to write for him: "I would be very much interested in *St. Andrew's Cross*, if it could be written in the Lithuanian language. I cannot read or write English but talk it pretty good. And if you could send the *St. Andrew's Cross* to me in Lithuanian, I would be very glad to receive it and would appreciate it very much, as it would be very nice for me to read it in the evening

after my day's work is done." Naturally this was one request that was not in the power of the Army and Navy Department to fill. But care was taken of the needs of the Lithuanian boy, rest assured of that.

His letter is reproduced here for another purpose. Nothing is so conducive to the lay mind—lay in the sense of authorship—as seeing the work of other lay authors in print. So during the war years there was hardly an issue of *St. Andrew's Cross* that did not reproduce a number of letters, or excerpts from letters written by men in the service. While this was not done with the studied intent of having other men write of their experiences, no doubt it did much to encourage them to write. A great many of the real "human interest" paragraphs that have appeared in the magazine in the past two years have been written by men in the service. What they have lacked in scholarship they have made up in that outspoken truth which comes from the heart. In glancing back over the files of the past two years it is not hard to find choice bits here and there that for interpretative worth, showing what the men themselves thought, cannot be surpassed anywhere in the day-by-day writings of the war. "Rough and brown" were their lives and "rough and brown" were the things they put on paper, intimate word pictures which it has been the happy privilege of *St. Andrew's Cross* to publish and in turn to send forth to their comrades in arms.

"I have read every article in *St. Andrew's Cross* and have passed it on," is a sentence that has frequently appeared in their letters. Those in the Central Office, whose little job it has been to see that "copy" goes to the printer each month find real appreciation in that and are made glad. Even in lighter moments it might be asked: Do "those at home" give this little messenger, "advocating intercessory prayer and personal service," such close and kindly scrutiny as to make its monthly journeys seem worth while?

As an out and out advertising medium *St. Andrew's Cross* has been the best the Army and Navy Department has been able to find. The reason for this is not hard to discover; each month it has gone out in large numbers to the most responsive and most appreciative readers—the men in the service. In the two-year quest for names of Churchmen for the Honor Roll it has done a real job. On the reading tables of YMCA huts, Red Cross hospitals, aboard ships, and in out-of-the-way corners it has been a little messenger of the Church to many a man who was in need of just such a messenger. This conclusion is made from letters written by the men themselves. One of the first steps taken in the distribution of *St. Andrew's Cross* was to mail it to every "Y" hut and every hospital. This was accomplished largely through the co-operation of the YMCA, the Red Cross and the Surgeon-General's Office. This wide circulation to buildings frequented by men in the service was continued month by month throughout the war and during the demobilization period until these various buildings were closed.

There were more than 100,000 copies of *St. Andrew's Cross* mailed to individual soldiers, sailors and marines during the war, the exact number being 102,915, up to the August, 1919, issue. There were, among the men in the service, approximately 10,000 "regular" subscribers to the *Cross*, that is a list of some 10,000 names was made up by the Army and Navy Department each month after the work was well under way, to whom *St. Andrew's Cross* was sent. The financial arrangement for this was that the Army and Navy Department should pay each month to the General Brotherhood the actual cost of printing and mailing these copies to the men. As this list of names had a great many changes, by reason of the moving about of the men, it was no small task in itself. In looking back over the strenuous days of the war and at the tremendous pressure of life itself during those days, it seems nothing short of marvelous that so many men have written that they have received *St. Andrew's Cross* month after month from the day on which their names were put on the subscription list. Of course, many copies of the magazine went astray, which was unfortunate, but unlike the letters which went astray, the magazines, although they found their way to other hands than those to which they had been addressed, were still of service. It was not uncommon for a letter to come to the Central Office recounting the fact that the writer had come across one of these stray copies, had read the offer to send the magazine to men in the service which was printed in each issue, and asked that it might be sent to him. There were many other young men who found in the *Cross* the statement that the Army and Navy Department was desirous of rendering all possible service to soldiers and sailors and in answer made many requests for various things they might need.

A particular feature of each issue since the Army and Navy Department was organized has been the back cover. This has been a sort of bulletin to men in the service, setting forth the aims of the Army and Navy Department, telling of the work it was doing and giving a directory of its officers and secretaries, so that a man picking up a copy of the *Cross* might know if there were a Brotherhood secretary in his Camp or in one of the stations to which he was soon to go. "I saw by the back cover of *St. Andrew's Cross*," was in many letters that went on to make some comment about the Army and Navy Department, its work or its secretaries.

There have been several typical war covers during the past two years. These were designed for the purpose of attracting the attention of men who might not know the nature of the magazine and might be attracted to it should they happen upon a copy in a "Y" hut, aboard ship, or somewhere overseas. This idea of war covers appealed to many of the men judging from comments their letters have made. The cover that called forth the most comment was that of the issue of February, 1918, which carried the lines written by a British soldier in Gallipoli:

YE THAT HAVE FAITH

Ye that have faith to look with fearless eyes
 Beyond the tragedy of a world at strife,
 And know that out of death and night shall rise
 The dawn of ampler life,

Rejoice, whatever anguish rend the heart,
 That God has given you a priceless dower,
 To live in these great times and have your part
 In Freedom's crowning hour,

That we may tell your sons who see the light
 High in the heavens—their heritage to take—
 I saw the powers of darkness put to flight,
 I saw the morning break.

Many little stories might be told of that cover. A secretary found it pinned on the bedroom door of a sea-shore hotel. An ensign at Annapolis wrote: "I have the front-cover poem on my desk now—and it really makes a little bit toward thinking this present strife is not so bad as might be." A soldier at Fort Dade, Florida, wrote: "The verses on the outside cover of the February number are as fine as any I have come across in a long, long time. They embody the ideal, without which our life here in camp would be scarcely endurable. And, believe me, that it sometimes takes steadfast faith to see through all this whole business." What the message of this cover may have meant to many a man is well put by one who wrote from Fort Oglethorpe, Georgia: "When the magazine reached me I was lonely and blue, and it helped a great deal to cheer me and comfort me. The poem on the cover helped me especially and now that I have read the magazine, I have cut out the poem and pasted it on a page in my diary; it shall always be a source of help and inspiration for me and I hope that I may soon have it committed to memory."

So there is little fear that a misstatement was made when it was noted earlier in this chapter that "the war years have been the brightest and best in the history of *St. Andrew's Cross*." There have been so many acknowledgments that it was fulfilling its purpose. It has really developed a personality that few publications have. And it is with regret that the editors relinquish many associations that the war has brought, and only hope and pray that they may not be lost, but that in the kinder days to come, young men may find in its pages the same encouragement, the same inspiration, to which the men of the Army, the Navy and the Marine Corps have testified.

CHRISTMAS, 1918

How a Christmas Message Went to 40,000 Men in the Service—What it Meant to Them—Their Appreciation—Stories They Wrote of Spending Christmas Overseas.

CHRISTMAS EVE!

The one following the Armistice and a host of things to be thankful for.

Christmas Eve!

No longer do the star shells stab the pitch blackness of the night. No longer the red horizon of battle and the thunder of a million guns.

Christmas Eve!

What a night to think of loved ones and the homeland. What a night to wonder and hope and pray that on the morrow, the anniversary of the coming of the Christ Child, there would be a tender message from across the water, or over the weary miles separating training camps from home.

Christmas Eve! The last Christmas Eve of the war! *the Christmas Eve of Peace!*

There were forty thousand Church boys in the service on that Christmas Eve, who thumbed an already soiled envelope bearing the imprint "Do not open until Christmas." Yes, there would be word from the homeland on the morrow; they were thinking of the lads far away. Stop a moment and figure out, or try to figure out what those soiled envelopes meant to those 40,000 men and boys of the Church. A little thing to be sure, but who can measure the value of little things?

And what was the message that the soiled and thumb-worn envelopes hid? Had you been looking over the shoulder of one of these boys last Christmas morning you might have seen and thrilled at the sight. A Christmas Card—a weather-proof celluloid card with a 1919 calendar on the back, a Christmas letter and the message:

On Earth Peace, Good Will Toward Men



Only through Me!... The clear,
high call comes pealing
Above the thunders of
the battle plain:—
Only through Me can Life's
red wounds find healing;
Only through Me shall earth
have peace again.

1919	SMTWTFSS	1919	SMTWTFSS
	----- 1 2 3 4		----- 1 2 3 4 5
JAN	5 6 7 8 9 10 11	JUL	6 7 8 9 10 11 12
	12 13 14 15 16 17 18		13 14 15 16 17 18 19
	19 20 21 22 23 24 25		20 21 22 23 24 25 26
	26 27 28 29 30 31 ----		27 28 29 30 31 ----
	----- 1		----- 1 2
FEB	2 3 4 5 6 7 8	AUG	3 4 5 6 7 8 9
	9 10 11 12 13 14 15		10 11 12 13 14 15 16
	16 17 18 19 20 21 22		17 18 19 20 21 22 23
	23 24 25 26 27 28 ----		24 25 26 27 28 29 30
	----- 1		31
MAR	2 3 4 5 6 7 8	SEP	----- 1 2 3 4 5 6
	9 10 11 12 13 14 15		7 8 9 10 11 12 13
	16 17 18 19 20 21 22		14 15 16 17 18 19 20
	23 24 25 26 27 28 29		21 22 23 24 25 26 27
	30 31 ----		28 29 30 ----
	----- 1 2 3 4 5		----- 1 2 3 4
APR	6 7 8 9 10 11 12	OCT	5 6 7 8 9 10 11
	13 14 15 16 17 18 19		12 13 14 15 16 17 18
	20 21 22 23 24 25 26		19 20 21 22 23 24 25
	27 28 29 30 ----		26 27 28 29 30 31 ----
	----- 1 2 3		----- 1
MAY	4 5 6 7 8 9 10	NOV	2 3 4 5 6 7 8
	11 12 13 14 15 16 17		9 10 11 12 13 14 15
	18 19 20 21 22 23 24		16 17 18 19 20 21 22
	25 26 27 28 29 30 31		23 24 25 26 27 28 29
	----- 1 2 3 4 5 6 7		30
JUN	8 9 10 11 12 13 14	DEC	----- 1 2 3 4 5 6
	15 16 17 18 19 20 21		7 8 9 10 11 12 13
	22 23 24 25 26 27 28		14 15 16 17 18 19 20
	29 30 ----		21 22 23 24 25 26 27
			28 29 30 31 ----

ARMY AND NAVY DEPARTMENT
BROTHERHOOD OF ST. ANDREW
(UNDER GENERAL DIRECTION OF THE CHURCH WAR COMMISSION)
PHILADELPHIA, PA., U. S. A.

“On Earth Peace, Good Will Toward Men.”

“Only through Me! . . . The clear
high call comes pealing
Above the thunders of
the battle plain:—

Only through Me can Life’s
red wounds find healing;
Only through Me shall earth
have peace again.”

And the boy knew it was Christmas and he was not alone; he had been remembered. Only a little thing, to be sure, but have you ever been miles from home and friends on Christmas Day and not a line or word of cheer and remembrance to come to you? If you haven’t, you don’t know what these little cards and the Brotherhood Christmas letter meant to these 40,000 men and boys of the Church. And 40,000 for the reason that the Brotherhood did not have the addresses of more of them last November when the cards and letters were sent out. There should have been one for every Church boy in the service. But there wasn’t and if you were one of those who failed to send in promptly the names of your boys, you know why.

In preparing the Christmas cards there were several problems to be considered. An ordinary card would last a few moments in the rough and tumble of army life, so a weather-proof, celluloid card was decided upon. To make the card useful, as well as a greeting to the men in the service, brought out the suggestion of a calendar, which was forthwith adopted—a calendar a man could carry wherever he went for ready reference.

Then, too, in the early Fall of 1918, there were rumors of peace, the German war machine was being crushed. And while the Armistice was signed on November 11th, the cards had to be prepared several weeks before that date. So while the card anticipated the coming of peace, it could not be primarily a peace card. It carried a message of peace and good cheer; it was weather-proof; it was designed to be useful and it arrived in time for the Christmas season.

So with the Christmas letter that accompanied the card. It was a message of peace and good will from the Brotherhood and the Church. It was contrived to carry a personal touch; it anticipated the coming of peace and the days of reconstruction; it was a welcome to the men who were soon to come home. All this, by reason of the early date by which it must go out, was a matter of conjecture. Happily this conjecture worked out!

The Brotherhood of St. Andrew in the United States

DEPARTMENT OF ARMY AND NAVY WORK

(UNDER GENERAL DIRECTION OF THE CHURCH WAR COMMISSION)

WALTER KIDDE
CHAIRMAN OF COUNCIL
FREDERICK S. TITSWORTH
VICE CHAIRMAN AND
EXECUTIVE SECRETARY

NATIONAL HEADQUARTERS
CHURCH HOUSE
TWELFTH AND WALNUT STREETS
PHILADELPHIA

GEORGE WHARTON PEPPER
TREASURER
BENJAMIN F. FINNEY
CHIEF SECRETARY IN
CHARGE FIELD WORK

Army and Navy Council

Rt. Rev. Chas. P. Anderson, D.D.,
Chicago, Ill.
Rt. Rev. Thomas F. Gallor, D.D.,
Memphis, Tenn.
Rt. Rev. William Lawrence, D.D.,
Boston, Mass.
Rt. Rev. Arthur S. Lloyd, D.D.,
New York, N. Y.
Rt. Rev. James DeWolf Perry, Jr., D.D.,
Providence, R. I.
Rt. Rev. Theodore Irving Reese, D.D.,
Columbus, Ohio.
Rt. Rev. Wilson R. Stearby, D.D.,
Newark, N. J.
Rev. Bernard Iddings Bell,
Great Lakes, Ill.
Rev. W. Russell Bowie, D.D.,
Richmond, Va.
Rev. James E. Freeman, D.D.,
Minneapolis, Minn.
Rev. Alexander Mann, D.D.,
Boston, Mass.
Rev. John Mockridge, D.D.,
Philadelphia, Pa.
Rev. E. M. Stiles, D.D.,
New York, N. Y.
Rev. George Craig Stewart, D.D.,
Evanston, Ill.
Rev. Floyd W. Tomkins, D.D.,
Philadelphia, Pa.
Robert E. Anderson,
Richmond, Va.
Courtenay Barber,
Chicago, Ill.
Edward H. Bonnell,
Philadelphia, Pa.
Franklin S. Edmonds,
Philadelphia, Pa.
H. D. W. English,
Pittsburgh, Pa.
Benjamin F. Finney,
Savannah, Ga.
R. H. Gardiner,
Gardiner, Me.
Alexander M. Hadden,
New York, N. Y.
Henry M. Hewitt,
New York, N. Y.
Angus S. Hibbard,
Chicago, Ill.
Walter Kidde,
Montclair, N. J.
F. M. Kirby,
Wilkesbarre, Pa.
Richard I. Manning,
Columbia, S. C.
W. G. Mather,
Cleveland, Ohio.
William Fellows Morgan,
New York, N. Y.
Frederic C. Morschouse,
Milwaukee, Wis.
Arthur E. Newbold,
Philadelphia, Pa.
Henry F. Peake,
New York, N. Y.
George Wharton Pepper,
Philadelphia, Pa.
George B. Scott,
San Francisco, Cal.
G. Frank Shelby,
Philadelphia, Pa.
Frederick S. Titsworth,
Denver, Col.
John Shelton Williams,
Washington, D. C.

Christmas - 1918.

Dear Friend;

Christmas comes again - that dear old word which thrilled our hearts in childhood, which will ever thrill them more and more until we enter the Eternal City.

So the Church sends you a happy Christmas greeting on His birthday and would have you know that she is proud of you and the glorious opportunities that are yours in this crisis of the world's history.

In the days of reconstruction you will take an even greater part, for we must have a new earth filled not only with peace but with righteousness and love. You and your brave comrades will be among the leaders in the Church and in your Country who will bring this to pass in the days soon to come.

The Church is therefore waiting eagerly - expectantly for your return to your home Parish reconsecrated to a life of service to the Master.

May God bless you and keep you - and bring you home safely to those you love and who love you in the land where your word will live. May He give you upward peace and great joy both in this life and in the life to come.

Will you accept and keep the little calendar enclosed - may it be a reminder to you of your constant need of God's help, if you would free the great tasks which lie before you.

Sincerely yours,

G. Wharton Pepper

Were these cards and letters appreciated? Let the letters that came back answer.

There was one acknowledgement from a brigadier-general of artillery, which told in out and out artillery terms, that the card and letter had accomplished the purpose for which they were sent. He wrote:

"It may be that no reply is expected to such general letters and that I am but adding to your labors and correspondence. We feel at times very far away from home over here; but such 'long range,' and 'low trajectory' and 'good penetrating-power' missiles as yours are of service."

A Chaplain, who was close to the hearts of his men, saw in the Christmas letter a reminder to the men in the service that the Church at home was thinking of them. His letter also told of new ideals and hopes of service:

"Just a word to thank you for so kindly remembering me with the Brotherhood's Christmas calendar and letter. I certainly appreciated both very much. The calendar is on my desk in front of me now and I use it all the time.

"I am so glad you remembered our Churchmen in that way and they appreciate it more than you know. It helps to remind them that the Church has not forgotten them.

"I feel that we are all going to come home with new zeal for the 'spread of Christ's Kingdom among men.' I hope so. There will be larger opportunities for service then than there have been before and I do hope that we shall be able and ready to meet them."

There is something of the spirit of real joy the little messenger must have brought to the boy, who while he knew he had been remembered by those at home, had received no other word than the Brotherhood's on Christmas Day:

"I am writing to thank you for the calendar and the Christmas letter which you sent me. I might say, in passing, that these were all that managed to reach me on Christmas Day, although I know of gifts mailed by my family sometime ago. Mail is an uncertain proposition over here."

Many of the letters that came back told of other men in the unit receiving the Brotherhood message. One wrote:

"Was so good of you to think of us boys on Christmas, the great 'Natal Day.' Well sir, mine was not the only one received, for I know of at least four that received them and they certainly did appreciate them immensely, for I heard them express their opinions."

And another:

"This little note is to express my thanks for the card calendar and greeting,

as well as for the very nice letter sent out by the Brotherhood. There were several of the letters received by fellows in this battery, and appreciated, too.

"Christmas will not be much of an event with us here this year as far as celebration is concerned, but will mean as much, if not more, to many of us just the same. The Chaplain of the regiment has arranged for some kind of union service, I believe, at the Church (Catholic, of course) in town."

There was one letter in particular which set forth the real utility of the calendar. The French holidays and the French way of setting up the calendar made a puzzle for the doughboys. So one of them writes:

"I wish to thank you and the Brotherhood of St. Andrew most kindly for the cheerful letter and Christmas greetings. So glad to have a calendar before the end of the year. Well, you know one can't drop into the bank or hardware store or drug store and get one over here and the ones they have in the shops for sale don't look right to us. The weeks run up and down and every other day is a holiday. At least it looks that way, for every other date is red. Besides that, you have to start at the first of the week and count up on your fingers to find your Tuesdays and Thursdays, and one can't think many days ahead in French."

Here is the picture of a boy in the hospital, lying in bed and anticipating Christmas. What did the little greeting mean to him?

"Just a line to let you know I received, while at the hospital here, the envelope with "Do not open until Christmas." That is three days off and I sure thank you for whatever envelope encloses."

Or to this boy?:

"I received your letter of greeting on Christmas Eve and was thankful indeed for same. I will keep the little card and thank you very much for it and for the feeling it expresses. I was wounded in the October drive on the Champagne front and have since been in the hospital."

You can imagine with what joy these boys checked off the days from the calendar and counted the decreasing number which must pass before they returned home.

There were celebrations all over France, given by our soldiers for the French children. In acknowledging the Brotherhood greeting one boy's letter tells of such a celebration:

"Many thanks for the Christmas greetings you sent me and which I received

a few days ago. Perhaps you would be interested to know that we gave a little Christmas celebration in this town for the French children. On Christmas Eve we put up an immense tree, decorating it with flags, electric lights, etc. We gave a little concert, both American soldiers and French people taking part, and immediately after distributed toys and candy to about 400 children. So we all had a very enjoyable time, not forgetting the anniversary of the birth of our Lord and Master."

There is nothing half-hearted in this answer from a boy in the Army of Occupation:

"Your Christmas letter reached me in Germany and was like a welcome breath from home. It is good to feel that the Church thinks of her sons even over here where we have so few chances to keep in touch. If even a small part of the pleasures your letter will give this Christmas can be reflected back to you, you should have the happiest Christmas you have spent for many a year."

Or from the one who said with Spartan brevity:

"Calendar most appreciated and I am with you in the great work. Hereafter my Parish is the world and my work will be constructive Christianity."

There was a captain, thoughtfully glad for the coming of peace, but with the future of his men deeply at heart, who wrote:

"Accept my sincere thanks for your Christmas letter and calendar, they both caused me deep feelings of thanks.

"Our work still lies before us in a different sort of fight and your greetings are a help to all who receive them.

"The dangers of battle have brought many closer to God and now is the time to help them retain the light they have received."

What he had found in the war and all that it meant to him was the outpouring from a boy who had been lifted up. There is something of religious fire in this:

"Just received your grand Christmas letter and I appreciate it very much. A word from my Church means so much to me and I assure you that your splendid letter not alone brought cheer to my heart but a message from God.

"I prize the card and shall always keep it. The verse is so full of meaning. Yes, Christmas this year was one of the brightest that the world has ever known. It was the best I have ever had myself, although I was miles away from all my friends. Since I came into this war I have learned what 'Christ' means. Of course I always thought I knew like all young fellows, but now I know. I never realized before that it means sacrifice.

"I only hope that if I live to get back home I'll be able to do some good for the 'Master.' I have seen the glory in loving Him and I would like to show others who have not seen the things I have seen."

Appreciation for all the various welfare organizations had done was voiced in many of the letters. One of them said:

"Many thanks for the kind greetings and confidence expressed in your Christmas letter. It is encouraging to me and I am sure fellow Churchmen feel the same when they receive greetings of this nature.

"It shows a spirit more than appreciated and is a real moral help.

"As you probably realize, many 'civilians at war' expect soon to return to their homes bigger, better, broader minded men, with a real appreciation of the Christmas spirit of Peace on Earth, Good Will toward Men.

"We appreciate the many successful efforts made by the 'stay-at-homes' to make army life considerably more endurable and brighter than otherwise would have been possible. We appreciate the spirit of many who came to the camps to carry out this work."

There was double acknowledgment in more than one letter for many had been remembered by the Church from both sides of the water. It was like being remembered all round as one young man wrote:

"Your Christmas letter and calendar received and I certainly was delighted with both. I also received a letter and Christmas card from Bishop Perry in Paris, so you can see that I have been very well remembered by the Church."

So came the acknowledgments of the Christmas card and Christmas letter by the thousands. For many of the men it was the second Christmas greeting they had received from the Brotherhood. And for many of them there was another greeting sent by the Church from Bishop Perry in Paris, who saw many of the Brotherhood Christmas cards over there. He has written:—

"A few days before Christmas I received your letter with a copy of the message and of the Christmas card which the Brotherhood has sent to the men in the service. As I have gone about visiting the troops through the Christmas season, several of the men have taken their calendars from their pockets to show me, with ardent pride and gratitude, how they were remembered by the Brotherhood. It was a happy thought on your part to send a weather-proof card that they could keep for constant reference throughout the year. The Brotherhood plan of registration has abundantly justified itself, and has enabled me to correspond with many of our men and to look them up in my visits throughout France."

SPECIAL REQUESTS

The First Winter in the Camps—Sweaters for the Marines—The Church Periodical Club—The Bishop White Prayer Book—Around the World to Bagdad—Another Story.

IT was during the bitter winter of 1917-18. Many Marines who had been training in southern stations, some in the Gulf states and others in tropical Cuba and the West Indies, were being transferred to camps in the Virginia Tidewater district. They were coming from tropic suns to one of the severest winters the eastern section of the United States had experienced for several years. They were dressed in cotton khaki clothing. In the vast mobilization of men it was impossible that there should be no mistakes and there was no warmer clothing ready for these men. A Brotherhood secretary, working in the district to which these men were coming, learned of their sorry predicament and sent an emergency call to the Central Office for sweaters. Was there anything which could be done to relieve the situation? There was. The Central Office communicated with the Pennsylvania Division of the Red Cross and through it was able to set the wheels in motion, so that within a very few days the much needed sweaters were received and shipped to the Brotherhood secretary who distributed them to the shivering Marines.

During that winter many of the Brotherhood secretaries were able to help relieve suffering among the soldiers and sailors by the distribution of woolen clothing and other articles donated by individuals or such splendid organizations as the American Red Cross. Because of the frightful swath of the Influenza epidemic last year many are apt to forget the Measles and Pneumonia epidemics of that first bitter cold winter our men endured in the training camps; a winter they were not hardened to bear, as they had so recently come from milder walks of life in their civilian occupations.

In keeping in touch with the secretaries in the field it naturally became the desire of the Army and Navy Department to supply them with anything they needed and to help them in any way possible—material or spiritual. There was in all the letters, which went out from the Central Office to thousands of men in the service, the following paragraph or one like it:

“We are organized for service to the men and if we can help you or your

comrades in any way we want to do it. So far we have been able to fill every request that has been made of us."

The replies which came in answer to this little paragraph would fill a book in themselves. They came not only from men in the service but from their parents as well, who had, in one way or another, seen their sons' letter, and from the "bunkies" of the boys to whom these letters were written. In virtually every case the Army and Navy Department was able to supply the need, or at least to give some help to the men who made these requests. This does not mean that there was a fund for the purpose of filling the requests made for material assistance. As a matter of fact there was no money to spend for this purpose in the Army and Navy Department budget. The debt of gratitude is to the friends who volunteered to help and to those several organizations which gave splendid co-operation in providing articles and literature for all men in the service who notified the Army and Navy Department of their wants.

Special mention is here made of the splendid co-operative work done by the Church Periodical Club under the supervision of Miss Mary E. Thomas, Executive Secretary. Miss Thomas took charge of virtually all requests for literature received by the Army and Navy Department and also supplied the Brotherhood secretaries in the field with magazines, books, religious tracts and other literature for distribution among men in the Camps. Among the books sent to men in the service by the Church Periodical Club which were requested through the Army and Navy Department might be mentioned: *Outlines for Daily Bible Reading*, *Red Letter Testament*, (these were much in demand) *Church Papers*, *A Voice From The Pew*, *A Student in Arms*, *The Manhood of the Master*, also a number of French books and grammars and many other text books which included technical treatises on *Chemistry*, *Marine Boilers and Engines*, *A Six-inch Howitzer* and somewhat similar works indicating the special branch of the service for which the soldier or sailor might be preparing himself. One man asked for a selection of *Mendelssohn's Sonatas for the organ*. When he received the book he wrote: "I am writing to than you for the excellent book of *Mendelssohn's Sonatas for the organ*, received from the Church Periodical Club, New York City, yesterday. When I was writing to the Brotherhood for these sonatas some of the chaps laughed and said all that I might expect in answer would be a letter saying 'we only supply reading matter.' I said I never had been turned down by my Church yet in anything I needed badly and I sure did have the laugh on them when I exhibited the fine book I have received."

It has been the policy of the Church Periodical Club throughout its war work to give the man the thing he asked for—not a substitute, even though in the opinion of the secretaries of the club a substitute might better suit his purpose. It has been Miss Thomas' contention that if a man asks for a specific thing, that

is the thing he wants and anything else would disappoint him and fail to fill his need. The joy exhibited in the letters of thousands who had their requests filled just as they desired proves the wisdom of this stand. The sympathetic interest which Miss Thomas has taken in each individual request referred to her by the Army and Navy Department has been deeply appreciated.

The New York Bible and Common Prayer Book Society also has supplied many *Bibles*, *Testaments*, *Prayer Books* and *Hymnals* in various bindings.

Many thousands of the little *Soldiers' and Sailors' Prayer Books*, compiled by the Bishop White Prayer Book Society and printed by the Church War Commission for the men in the service, were distributed by the Army and Navy Department. The secretaries always had a supply of these at hand; the "key-men" distributed them among their fellows. Many a boy wrote from Camp, from battle-ships, from the trenches in France, asking that a *Prayer Book* like the one his "buddie" carried be sent him.

The individual donors who had volunteered to help, in response to an appeal in *St. Andrew's Cross*, supplied the men with *comfort kits*, *writing materials*, *shaving outfits*, *fountain pens* and many other things, at the same time writing personal letters to the men to whom the gifts were sent. There were many men in the service who had no near relatives and it was not uncommon for these men to write to the Brotherhood, requesting the name of someone to whom they could write and who would write to them. It was through correspondence of this nature that one young man was supplied with "a father," to whom he could turn for warm friendship and encouragement.

For the reason that the Central Office had compiled a great deal of useful information on all subjects relating to the war, there were constant requests from Chaplains in the service, from the Clergy, and various organizations in the Church for records and statistics on war work. Among these were inquiries for the addresses of Chaplains in home and overseas service; for the full names and addresses of high officers in the Army and Navy service who were Churchmen; for the means of reaching these men and similar information. On one occasion there was a telephone message requesting the location of a little known small camp. It was a simple matter to turn to the Brotherhood records and answer this inquiry in a few moments, when it was learned that the person on the other end of the wire represented a Philadelphia firm which was sending Christmas gifts to its employees in the service. They had inquired of several bureaus of information on military subjects and had been unable to discover the whereabouts of this particular station.

There were parents who had lost track of their sons because of illness or perhaps because the boy neglected for a time to write home. They were put in

touch with their boys as the result of inquiries made by the Brotherhood office through the secretaries in the field. The success of the Central Office in finding the exact whereabouts of these men caused one woman, who had co-operated with the Brotherhood throughout the war, to write: "A very dear soldier friend of mine has just been sent from Walter Reed Hospital back to Camp and I am asking for Christian friends for him. I have such an exalted idea of the fairy Godmother department of the Brotherhood that I feel sure that they will find exactly what I want. I am devoted to the boy and am very anxious, indeed, that he should immediately be put in touch with genuine, human Christians." It seemed that the Army and Navy Department in this instance could live up to its "fairy Godmother" title, for one of the secretaries was notified of the request made and supplied the desired "Christian friends" with little difficulty.

In the matter of finding men in the service for folks at home who did not know where they were located, probably the most striking story is that of a father in Philadelphia who came to the Brotherhood office to ask concerning his son, who was a member of the British Army and had been admitted to a hospital. The father had not heard from the boy for several weeks; did not know the nature of his illness and as the notice, telling that the boy was in the hospital, was several weeks old when he received it, he did not know if his boy were living. This looked like an impossible request to fulfill but the Central Office tackled it gladly. Several months elapsed before the man was actually located and after clues, leading from London to India, had been run down. Happily the Central Office in the end was able to notify the father that his son was alive and well and was a member of the Military Foot Police, on service in Bagdad. Further, a YMCA Secretary, who traced down the final clue the Brotherhood had sent as to the whereabouts of this man, wrote back that the young man had just been in to have tea with him and would write at once to his father. Although more is said in another chapter about the Parish Plan work, it might be noted here by way of a sequel, that when one of the Brotherhood secretaries visited a certain Philadelphia Parish to organize a Church Welcome Committee, the father of the boy found in Bagdad stepped forward and told the secretary his story, adding that anything that he could do to aid in carrying out a plan put forward by the Army and Navy Department of the Brotherhood of St. Andrew was only a small way in which he could show his appreciation.

The saddest part of this work of filling requests was making inquiries concerning men reported killed or missing in action and in notifying parents of the death of their sons during the terrible Influenza epidemic. There were bright rifts in these dark clouds now and then, when the report was found untrue and word was sent back to parents, wives or other relatives that the young man was alive and well. These overseas inquiries concerning casualties were handled through the War Commission of the Church. When it seemed particularly urgent, because of

surrounding circumstances, cables were sent to Bishop Perry in Paris, asking that he endeavor to report back at once. It was in answer to one of these cables that the Army and Navy Department was happy to notify a young wife, who believed her husband was killed, that he had returned to duty. The grateful letter she wrote in acknowledgement seems almost enough to have made this whole work of filling requests worth while.

There are many stories—little bits of human interest that touched heart-strings already drawn taut by the rack of war—that might be told. Suffice it that this special branch of the work fulfilled the purpose it sought to serve.

In closing, the picture might well be drawn showing the newer impulses; the happier turn things took with the dawn of peace. It was in a little French village well back from the lines of trenches—the war had touched it, of course, as the war had touched all France, but the cruel marks of artillery did not show on the landscape. American soldiers came there, thinking of other things and other days, now that the red horizon of battle no longer made ghastly silhouettes against the night. All that was in the past—life and love and the softer impulses lay ahead. There was romance and courtship in the little French village. So it happened that a watchful French mother wrote to the Army and Navy Department. Her daughter was in love with an American soldier. He planned to come back to France after he had been discharged. Could the Army and Navy Department tell this French mother something of this boy's home and his parents; could this be done in a kindly way that would leave nothing amiss? It could be and was done and the sequel, as Kipling says, *is another story*.

PUBLICITY

Acquainting the Church With the Work of the Army and Navy Department—
Difficulties to Overcome—Printed Matter Issued—Co-operation of the
Church Press—Support and Commendation from the Secular Press—Parish
Plan Publicity.

PUBLICITY had very little to do with the success of the Army and Navy Department work, not that publicity did not help, but rather that the need and the method employed were unlike the publicity of the larger welfare organizations during the war.

At no time was the publicity of the Army and Navy Department campaign publicity. As the work was financed by the Church War Commission, there was no need of a national appeal for funds. So the publicity of the Army and Navy Department was primarily to give the Church the story of the work. Nevertheless, many things were learned. One of the first of these was that it is an almost impossible task to tell anything to the whole Church, without a very large expenditure of money, and even then there is no way of checking up results.

The four leading Church papers reach the Clergy and that is about all. Whether or not the Clergy really read these papers and make full use of the news of the Church thus gained, is an unknown quantity. This is no disparagement of the Church papers. They have been generous to the Army and Navy Department. The trouble is they do not go far enough. To circularize, or even send personal letters to the Clergy is another unknown quantity. Judging by the answers that come back it would seem that a large per cent of such circulars and such letters find their way only to the waste basket. For nearly two years, through the Church papers, through Diocesan papers, and through countless letters to the Clergy, the Army and Navy Department has asked for names on Parish Honor rolls. *There are a large number of Parishes which have not been heard from yet!* How the Brotherhood secured these names from other sources is another story.

But the fact that there is need of a medium whereby the whole Church can be reached stands out very clearly.

Also there is need of a medium to reach the laymen of the Church. The statistics show something like 5,000 clergy and 1,000,000 communicants in rough figures and most of the mediums the Church has are concerned primarily with

the Church as it relates to the Clergy. There is no doubt that the Clergy need these mediums and also better ones, but the need is equally great for the laity.

When the Brotherhood's Army and Navy work was in its embryo stage, the *Churchman* gave it the first splendid editorial support, followed by the *Living Church*, *Witness*, *Southern Churchman* and other Church papers. It was this that gave the work its first publicity and which has since that time been generously carried on by virtually all the Church papers, especially generous space being contributed by the *Witness*, the *Southern Churchman* and the *Pacific Churchman* as well as the *Churchman* and the *Living Church*.

An *Army and Navy Department of St. Andrew's Cross* was begun in January, 1918, with Frederic W. Norcross as Editor. Mr. Norcross has been Religious News Editor on a Philadelphia paper for many years. He served part time for three months and succeeded in making his new department so interesting that it has been continued from month to month and has been widely quoted in the secular press. Roger Daniels succeeded Mr. Norcross, giving up publicity work with the YMCA to enter the Brotherhood service, where he continued until the termination of the work. Credit is due Mr. Daniels for a large share of the work incident to the preparation and publication of this volume.

Here it might be said that there appears to be a reticence on the part of our Church papers to quote other Church papers. For one thing their space is limited as is their method and means of existence. It costs money to run any kind of publication and none of our Church papers are netting dividend paying incomes. The need is for a hearty Church support—if publicity is worth anything it is worth paying for—and the Army and Navy Department has learned that the Church pays next to nothing for publicity, and thereby has no way of directing it, or of offering to its various agencies open sesame to the ears of its communicants and adherents.

As the Army and Navy Department had no appeal to make it did not consider justifiable the spending of any large sum of money in a publicity program. It had its story to tell, to be sure, but more important, it wanted to reach the Churchmen and Church boys in the service.

However, it was deemed advisable and necessary, during the course of its work to issue several small leaflets, so that the men in the service as well as the Church-at-large, might have a better understanding of the work it was endeavoring to accomplish.

The first of these, "A Short and Condensed Statement of the Purpose and Plan of This New Department of the Brotherhood of St. Andrew" was prepared when the work was definitely launched in the camps, and was mailed to all Clergy as well as to others interested in the work both at home and in the camps. The

The Army and Navy Department
of the
Brotherhood of St. Andrew

—
WHAT IT IS
and
THE WORK IT DOES
—

CENTRAL OFFICE
Church House, 12th and Walnut Streets
Philadelphia, Pa.



Brotherhood of St. Andrew
DEPARTMENT OF
ARMY AND NAVY WORK
ITS PURPOSES AND ORGANIZATION

In order that all interested may be definitely advised of the PURPOSE and PLAN of this new DEPARTMENT of THE BROTHERHOOD OF ST. ANDREW (working under the guidance and general direction of the War Commission of the Church) this short and condensed statement is prepared for general circulation.

—
HEADQUARTERS
CHURCH HOUSE
TWELFTH AND WALNUT STREETS
PHILADELPHIA

edition of this pamphlet was soon exhausted and was followed by another, "The Army and Navy Department of the Brotherhood of St. Andrew, What It Is and the Work It Does." The program was beginning to show results by this time, and this second pamphlet told of work that was being done rather than of the projected program as set forth in the first pamphlet.

Also, there had been a good deal of comment, together with general news items telling of the work, in the Church press, both general and sectional. So a program of publicity in a small way in the secular press was entered upon. It was here that one of the best stories of the work appeared; a special Sunday article in the *New York Times* under the heading, "St. Andrew's Brotherhood's Work Among Soldiers." If this article accomplished no other result, it showed conclusively that the large and influential secular newspapers will give liberal space to straightforward religious publicity, minus the sensational "dressing up" method of the press agent. *The New York Evening Sun* also gave prominence on more than one occasion to stories of the "personal worker method" of the Brotherhood in the camps. Among other influential newspapers which carried stories of the Brotherhood's early work from time to time, were the *Boston Transcript*, the *New York Evening Post*, the *Philadelphia Public Ledger*, the *Washington Herald*, the *Richmond News Leader*, the *Atlanta Constitution*, the *New Orleans Picayune*, the *St. Louis Globe Democrat*, the *Chicago Tribune* and *Chicago Herald*, and on out through the Middle West to the Pacific Coast.

Mention should also be made here of *Trench and Camp* the soldiers' own paper which was published in all the large cantonments under this or a local interest name, such as *The Wadsworth Gas Attack*. Some of the finest tributes to the Brotherhood secretaries have come from these camp papers, whose editors were on the ground and were in a position to know and judge of the Brotherhood's work.

With the demobilization period and the launching of the Parish Plan, the Army and Navy Department had a new field. It had a real appeal to make on behalf of our returning men. Accordingly it entered upon a country-wide publicity campaign in the secular press. Stories sent out by its publicity department appeared in the leading newspapers all over the country. The Brotherhood's initiative in this work was commented on editorially by many papers. One of the best of these editorials appeared in the *Atlanta Journal* under the caption: "How the Church Can Aid the Returning Soldiers."

"It would be a thousand pities if we should mistake the mere beginning of our duty to the home-coming soldier for the end and sum of all that we owe him," said the *Journal* editorial. "Yet so we shall if we rest content with giving him a lusty welcome, and straightway leave him to cope unaided with the grim problems that besiege. The welcome should in nowise be neglected. It cannot be too rousing or too bountiful. For the very reason that it is the FIRST cup of gratitude

THE NEW YORK TIMES, SUNDAY, FEBRUARY 19, 1906

THE SOCIAL WORKS

A Department of

**BROTHERHOOD OF ST. ANDREW
SECRETARY DECLARES ATTACKS
ONY M. C. A. WAR WORK UNFAIR**

Did a Tremendous Magnificent Way

Brotherhood of St. Andrew to
Establish Clubhouse in Center
of Richmond for Camp Lee M

Suggestion of Rev. Freeland Peter Will Be Put Into Practical Operation, Plans to Be Fully Discussed at Meeting in St. Paul's Parish House at 5:30 o'Clock This Afternoon.

CALL TO MANHOOD
MADE BY BROTHA
OF SAINT ANDRA

MILITANT MESSAGE
Every-day Life Declared
Test of Real

WANT TO COME HOME BUT

WILL STAY TO FINISH JOB
B. J. Finney, of Brotherhood
of St. Andrew's Says That
Army

**CHURCHES AND
REHABILITATION
FOR SOLDIERS**

WHEN THE BOYS COME HO

The Army and Navy Department of Brotherhood of St. Andrew has with many thou

the are in close touch with the needs of our Church boys in the field and will not let their work in finance until all of them are back in their home parishes engaged in Christian work. To find ways and means for accomplishing this result this Department of the Brotherhood suggests about the task of acquiring new members from those who have been in the work of the Church, from the war work of the Church, from the welfare agencies, from the authorities.

IMMEDIATELY after the grateful Good Friday when this nation decided to enter the great National Council of the Board of St.

FOR MAY 17, 1919

THE SOCIAL WORKS

The Church Welcome Committee

CAMP 'K'K

...prophal church
...follows no se
...around the m
...the of the re
...played a serv
...to have ev
...and every
...work every
...service sta
...north, eac
...the cas. The

WAS PHILADELPHIA

S Mendulum Meehan Applied Youth
S. Andrew Brotherhood
Work Among Soldiers

Price, secretary of the
of St. Andrew, is here
leading good cause among

...brotherhood of St. Andrew is a
...organization in the church
...and purposes of spreading
...youth's kingdom among. The
...brood has two publications
...daily for the

WIDE

CHURCHES PLAN TO WELCOME AND

**TO WELCOME AND
AID SOLDIERS**

Arrangements were made by the committee to greet the soldiers as they returned from the front. The committee also arranged for the soldiers to be taken to the hospital and to the home. The committee also arranged for the soldiers to be taken to the home.

**BROTHERHOOD KEEPS
TOUCH WITH ITS MEN.**

The Brotherhood of St. Andrew's is keeping in touch with its men who are in the military service. The committee is working to help the soldiers and their families.

Committee in Each Congregation to Greet and Serve Needs of Yanks

The committee is working to help the soldiers and their families. The committee is working to help the soldiers and their families.

THE

These records are made upon the cooperation of the regular secretaries of the Army and Navy, and the home com, giving the names of the boys come home who your church do?

Archives of Nation Plan Wide
Program to Care for Returned Men

brotherhood of St. Andrew and Urga Liberty
Congregation to join.

[illegible]

men, on the
army, Episco
of rank count
the right of
the army and
Brotherhood
the rank, admi
than in the
General Wil

**SOMETHING BETTER THAN
WELCOME FOR RETURNED MEN**

Churches Will Take Part in Secured Service for Soldiers and Sailors—Brotherhood of St. Country Is Headed by General Pershing.

[illegible]

WRITE LETTERS THAT SMILE

A plea has been made for more letters to the men in uniform. "Write to your men in the Army and Navy and make your letters smile," says Ler Daniels, of the Army and Navy Department of the Brotherhood of St. Andrew. "Don't delay your letters,

THE LIVING CHURCH
OF OLD ST. AND

...ANDREW HEARD IT"
BY HARRY DAVIES
...something here.
...I owned a
...ALCHMO
...that we are
...Peterboro
...something f
...ND, I
......at
...will
......D W

therhood of St. Andrew
League Striking Easter Moe

Calling on the Nation to Join the League of Nations, even at a great sacrifice, the National Council of the Brotherhood of St. Andrew has made public a striking Easter message to its members. "If civilization is to endure the world must be for Christ," it declares. **Edw. H. Romaine, a banker of this city, is the president**

The statement deals fearlessly with present injustices in the social and industrial life of the world. It marks the entrance of the Brotherhood into the

was the sphere of church activity. Every man everywhere must apply consciously to his daily living the Christianity to his everyday life," the statement. This done, the following ten points will lead to a happy and successful life.

1. The first difference and distinction and the concomitant of the new era is the freedom of the press. The press will be free and uncontrolled by an iron fist. It will be content so long as it does not harm the public.

2. The second difference is the freedom of the press. The press will be free and uncontrolled by an iron fist. It will be content so long as it does not harm the public.

3. The third difference is the freedom of the press. The press will be free and uncontrolled by an iron fist. It will be content so long as it does not harm the public.

4. The fourth difference is the freedom of the press. The press will be free and uncontrolled by an iron fist. It will be content so long as it does not harm the public.

5. The fifth difference is the freedom of the press. The press will be free and uncontrolled by an iron fist. It will be content so long as it does not harm the public.

6. The sixth difference is the freedom of the press. The press will be free and uncontrolled by an iron fist. It will be content so long as it does not harm the public.

7. The seventh difference is the freedom of the press. The press will be free and uncontrolled by an iron fist. It will be content so long as it does not harm the public.

8. The eighth difference is the freedom of the press. The press will be free and uncontrolled by an iron fist. It will be content so long as it does not harm the public.

9. The ninth difference is the freedom of the press. The press will be free and uncontrolled by an iron fist. It will be content so long as it does not harm the public.

10. The tenth difference is the freedom of the press. The press will be free and uncontrolled by an iron fist. It will be content so long as it does not harm the public.

Who Entered Service
Is Headed by General

RIA, June 15.—Bierbeck, the teen-
year-old son of the late John
Bierbeck, died of malaria
in the Philippines. He was
born in the United States
but rather
"We will
not become
like those
who are
not to be
satisfied
with the
present
state of
affairs."
The
German
military
authorities
in the
Philippines
are
determined
to
maintain
the
status
quo
in
the
Philippines
and
to
prevent
any
change
in
the
status
quo.
The
German
military
authorities
in the
Philippines
are
determined
to
maintain
the
status
quo
in
the
Philippines
and
to
prevent
any
change
in
the
status
quo.

STORIES APPEARED IN THE LEADING PAPERS. PAGE 262.

we can pour him, let it brim with heartiness! But how shallow will the welcome seem, and how unworthy will it really be, if we make it our LAST act of loyalty to him who risked his all for our advantage!

"The question of ultimate and paramount importance is this: 'What shall be done to readjust our returning soldiers to civil life? That is to say, what shall be done to get them profitable employment to meet the immediate needs of themselves and their dependents, to open opportunities for their continued welfare, and in short make them contented and useful members of the community?' These are the patriotic duties to be taken up and persistently pursued long after the joyous flush of the home-coming welcome is over. And pursued they must be, with an earnestness that knows no tiring, if justice is to be done the discharged soldier and grave ills averted for the country.

"Among the latest and most thoughtful efforts that have been directed to this end is that of the *Brotherhood of St. Andrew in the Episcopal Church*; and it is an especially notable effort in that its projectors hope for its extension amongst Churches of every faith. Briefly stated, the plan is to organize in each Church a soldiers' welcome and service committee, composed of its active laymen who, without seeking any set formula, shall seek to aid the returning soldier in four general phases of his life, namely, his family, his job, his social interests and his church interests. 'Members of the Committee,' says a recent account of this endeavor, 'visit the men's homes. If anything is needed there they take steps to provide for it. Active business men on the committee interview the returned soldier and give him counsel and help, so that he may be fitted into the job best suited to his need. The committee also interviews local business men and keeps in close touch with jobs that are open. Every care is taken to make the men feel that they are a part of the plan, and are not being patronized.'

"Those engaged in this work enhance its usefulness by cordial co-operation with the Federal Employment Bureau, the Red Cross, the War Camp Community organizations and with municipal and state commissions where such exists. Thus duplication of effort is avoided, established institutions are materially strengthened, and the Church acquires a definite part and influence in the incalculably important task of readjusting discharged soldiers to civilian life. This highly admirable movement will commend itself no doubt, to the approval and support of all Churches."

And if editorial comment was forthcoming, news articles appeared galore in nearly all the leading newspapers. This publicity was of great help to the secretaries in the field who were organizing "Church Welcome Committees." To aid them further in their work, *Publicity Pointers for Parish Plan Secretaries*, was issued which told in a general way of the handling of news by the daily press. A similar pamphlet has since been issued by the Nation-wide Campaign.

When the Boys Come Home!

A Practical Parish Plan



ARMY AND NAVY DEPARTMENT
BROTHERHOOD OF ST. ANDREW
Church House, Philadelphia

The Church, When The Boys Come Home

In order that the men as they return to their homes may be met on the right spirit and welcomed into the fellowship of the church, it is suggested that every church form a Church Welcome Committee whose business will be to welcome properly the men whose stars appear on the service flag which the church has taken a special pride in displaying during the war. The time is coming when the Church should make substantial and practical recognition cannot be realized by her men. This recognition cannot be given in any better way or one that will be more appreciated than by personal, intimate man to man relationship.



Opportunities for the Church Welcome Committee

Home-Coming Men and His

When the correct home address of every man is known, the church can send him a letter to each family, advising of the Committee, its personnel, etc.

On all of these families, securing the names of the men who are to be met and to minister to them. Some men may be appointed to return to assist church members.

Study the material, secure the names of the men who are to be met and to minister to them. Some men may be appointed to return to assist church members.

Get the family to advise you as each man returns. Send him a letter immediately advising that you stand ready to meet him and to give him the same message in person. In visiting the homes of returning men, who are not members of the church, the Committee should endeavor to lead them to the Pastor for instruction.

WHEN THE BOYS COME HOME



A PRACTICAL PLAN FOR EVERY CHURCH



Probably the most far-reaching piece of publicity put out by the Army and Navy Department, was the *When the Boys Come Home* leaflet, which went to several editions under the Brotherhood imprint and was also sent out in special form by War Camp Community Service and the General War Time Commission of the Churches.

The War Camp Community Service edition was widely circulated by its 600 agencies in all parts of the country, while the War Time Commission edition was mailed to the Pastor of every Protestant Church in the United States.

Publicity was necessary to carry the call for service to the group of laymen who served as war secretaries. It was also necessary to promote the Parish Plan among all Communions. To this extent, and to this extent only, did publicity play any part in the Army and Navy Department's program. It had no boasts to make—no funds to raise. However, in spite of the fact that it had no organized Publicity Bureau as such, the method by which public notice of its work was secured brought country-wide notice with practically no expense and with it came comment for the general Brotherhood which was timely and of great value to the splendid future work now being developed.

One lesson this Department learned to its sorrow:—*that it is almost impossible to tell a story effectively to the Protestant Episcopal Church and far easier and less expensive to tell the same story to the country at large.*

THE PARISH PLAN AND CLOSING DAYS

The Coming of Peace—The New Trend of Thought and Action—Devising Ways and Means to Meet the Need—The Parish Plan—Laymen as Missionaries—A Resume of the Conditions They Found—Summary.

THOSE who have described the conditions immediately following the cessation of hostilities, when the last shell had uttered its final fiendish scream and dealt the last brutal blow, tell us that the outstanding reaction upon all in the front line trenches was occasioned by the impressive stillness that brooded over the country. What must have been uppermost in the minds of our men at that moment when the happy realization burst upon their consciousness that the war was over and they had been permitted to live? You know they thought of *home* and the joys that would be theirs when they returned to their own country—their family and their friends. Whatever their thoughts were, the Army and Navy Department realized at once that conditions were utterly different from what they had been. That the methods of reaching these men religiously which had been practised during the war period would have to be radically changed. The opportunities to influence so great a body of young men would soon be gone. More than 104,000 names of men were written on the Great Honor Roll of the Church, a very large number of whom were known to be unconfirmed. What could the Church do for these splendid fellows and the great body of their unchurched comrades to gather them to herself and make their lives count for the best in the years to come? What could this organization of laymen do to help the Church fulfill her mission to them?

The Brotherhood secretaries had been living with these men for nearly two years. Their opinion of the reaction of the men in uniform on matters pertaining to religion and the Church should be worthy of serious consideration. The secretaries were asked three important questions:—What effect had military life on the religious habits of the men? What was their attitude toward organized Christianity? Did their experience in the Army and Navy tend to increase or decrease their religious life?

The consensus of opinion contained in the answers to these questions shows the religious habits were about the same, there had been little change in the rank and file. Those who had controlling religious habits before they entered service as a rule were more punctilious in observing them, and those who had no settled

religious habits abandoned the few they had. As to their attitude toward organized Christianity, the large majority of the secretaries found the men respectful and responsive—a few found them utterly indifferent and many found them very critical with a decided antagonism to hypocrisy and intolerant of disunity in the Church. One secretary reported that his men were plainly annoyed and bitterly resented the “coming down to uplift us” attitude of many religious workers. Opinions differed greatly as to whether religious life was increased or decreased. Slightly less than half of the secretaries felt that religious life had been increased; about a third felt it had been decreased and the balance considered life in the service either had made little or no change or that the effect varied too much with each individual to make it possible to express an opinion of the average.

These opinions give some light on what the Church will find is the attitude of the returned men. And so the Army and Navy Department busied itself in ascertaining how it could best serve the Church and the home-coming men during the final days of mobilization. Bishops, Commissioned and Civilian Chaplains and Rectors in touch with camps—laymen and men in the service, were interviewed and consulted before the Parish Plan was formulated and suggested to meet the pressing need of the times. The plan was so altogether commonplace and presented such self-evident applications of fundamental Christianity that it was not until it was urged to do so did the Executive Committee feel justified in promoting it.

While the Parish Plan included the formation of “Church Welcome Committees” the underlying motive was to endeavor to actuate the laymen of the Church so that by an appeal to their patriotic impulses the spiritual life of the Church would be quickened to the point where possibly personal responsibility for the imperative duty to Christianize civilization might be recognized and accepted.

The unanimous opinion of all who were qualified to speak on the subject was that the returning men were receptive to the Church and her teaching and were agreed that organized Christianity held an indispensable place in the World. What finer thing could laymen do than to get in step with these splendid returning men fresh from their great adventures in the Christian virtues of social democracy and self-sacrifice and with them place the Church in the position of leadership in the communities of the Nation where she rightfully belongs? That was the vision which this Department had and toward its realization the secretaries bent their energies.

The first step was the calling of a group of secretaries to meet on Ash Wednesday, 1919, at Camp Gordon near Atlanta, Georgia, to devise ways and means, and decide upon a plan of procedure. Fifteen secretaries were gathered together at this conference which continued in session three days. As a result of their deliberations the “Parish Plan” was developed. Briefly the plan suggested the

organization in every Parish of a "Church Welcome Committee" composed of all the active laymen for the purpose of providing an adequate welcome for every man whose name was carried on the Honor Roll, serving them materially, socially and spiritually. The material service considered included all matters affecting employment, education, vocational guidance, economic conditions surrounding the soldier and his family—living conditions—sickness and so on. In fact everything concerning his material welfare.

It was felt that the men who had given up everything and offered their very lives—to whom the Churches had pointed with such pride—incribing their names on conspicuously displayed Honor Rolls and exultingly waving Service Flags bedecked with their stars should at least be shown upon their return home that considerate interest and concern which Our Lord taught us to show to our neighbors. Then also it was felt that the Churches should provide that *personal* social welcome to her men which would make them sure that their fellowship was really wanted. This did not mean giving the usual perfunctory social function but rather providing that sort of social gathering, after consultation with the men themselves, which they would enjoy and which would establish the fellowship which should exist. One of the outstanding complaints of the men in the service was that the Churches were cold and formal. There were a great many exceptions and hundreds of Parishes did everything that could possibly be done to change this feeling and proved without question that there was a warmth and affection in the hearts of Church people for the men in Khaki and Blue which they could not find equalled anywhere. But the most important function to be exercised by the Church Welcome Committees was to minister to the spiritual welfare of the returning men. Among those men were those who had been doing much thinking and had made resolves which contemplated the performance of the highest forms of Christian service. They must be found and their ardor and enthusiasm not be chilled but rather nurtured and given full opportunity to find expression and warmed with the sympathetic co-operation on the part of their fellow Churchmen who were eagerly awaiting their return home.

It was planned that these committees should not consider their work ended when the immediate business of welcoming their men had been accomplished but that by continuing to meet together an informal organization, including the returned men, would be set up in the Church that would concern itself with the doing of constructive Christian work and transforming the Church into a greater power for the spread of Christ's Kingdom among the great multitudes of unchurched who still linger outside her fellowship, never experiencing the rich blessings to be had from within. The returning men were the *occasion* and offered the *opportunity* but the end and aim of the Parish Plan was a reconsecration of the laymen's life to God's business.

The Army and Navy Department considered that it would be rendering the Church the best service it could give by sending secretaries through the Dioceses to promote this Parish Plan, helping the Rectors by assisting in the organization of Church Welcome Committees among the laymen. It is to be noted specially that the plan did not contemplate the duplication of any of the welfare work of organizations formed for that purpose, but rather to work with them providing that kindly and brotherly interest which only comes through personal fellowship. Rt. Rev. Theodore Irving Reese, D.D., Chairman of the Executive Committee of the War Commission sent the following gracious letter on the eve of the conference:

"Just a personal word of greeting as you assemble for your important conference at Atlanta. The motives which prompted this conference, I am sure, are in response to the claims of the unfinished task which the war has laid upon the Church.

"The war is over—but not won. It is not won until the moral and spiritual values revealed and released by those who fought and died, have been transmitted into the normal parochial life. The Church through the Army and Navy Council of the Brotherhood of St. Andrew, is rightly charged with this unfinished task and making the connection with the Parish life at the present moment.

"From first-hand personal experience, I know the splendid work which you have done in the name of the Church, in keeping in touch with our men here and overseas. Naturally you feel your responsibility is not discharged until those men are welcomed in their community, connected with its life and replaced in their home Church.

"I wish it were possible for me to be present in your midst and share in your conference, but I am sure you know how truly and deeply I am concerned with your plans and have the greatest confidence in the success and leadership which will be given it by the Brotherhood.

"You have done a wonderful work during the war, I am positive you will discharge the unfinished task in the same high spirit of service."

And so following geographically along Provincial lines the secretaries were sent out to meet with the Clergy and laity, carrying a message from the men in the camps and promoting lay organizations for the purposes just described. Multigraphed sheets containing suggestions for Church Welcome Committees were placed in the hands of the secretaries for distribution—also buttons of original design were prepared for those who desired them and a small poster was distributed to all Parishes where committees were organized.

A leaflet entitled, "When the Boys Come Home," was prepared and sent out accompanied by a printed letter to the Rectors generally. The Bishop of every

Diocese was advised of what had been done by letter, in which was enclosed the matter sent to the Clergy, offering to place two secretaries to work under his guidance.

The letter read as follows:

“THE CHURCH WELCOME COMMITTEE—A PRACTICAL PARISH PLAN

Reverend and Dear Sir:—

“In the World War just closing, our beloved Church has made a record of Patriotic and Christian Duty well done of which it need not be ashamed, even though it would not be in good taste to boast. Its contribution, both in men and money, has been far beyond its pro rata share measured by numbers, and we may justly feel that in the duty of saving human civilization from retrogression it has done its part. The first chapter is finished. The second chapter, which will call for even more faith, loyalty, courage and steadfast patience is just beginning.

“The world cannot go back to just where it left off in 1914, and take up the broken threads of social, economic and spiritual life at the point where they snapped, and go placidly forward in the same old routine.

“The fiery furnace of a cataclysmic war has burned up much that entered into the warp and woof of the pre-war status, while on the other hand it has spewed out red-hot coals of anarchism, atheism, and experimentalism which must be faced by the Church as the Champion of God’s Kingdom on Earth. This is the new conflict—this is the imperative duty—if we take it up courageously and joyfully He will be with us in this great struggle to build a Christian civilization. If we fail to volunteer in this great work, we may expect only the reward of the unfaithful. The struggle is certain to be stern and long. It will call for all our strength and courage and faith.

“We must, therefore, with the help of Almighty God, use all our wisdom to increase that Army which must battle with the forces of evil which are seeking to conquer the world through ignorance, atheism and the unrighteous development of the existing social order.

“Our Church is composed of intelligent people who need no elaborate argument to arouse them to present dangers, so we pass on to a statement of the OPPORTUNITY which also embraces the DUTY.

“Something like four million young men, the cream of our manhood, have been in the Military and Naval Service. By the end of the present year probably three million of these will have returned to civil life. While it is certain that many of these, through trying personal experiences, have come to have a new outlook on life, it is equally certain that as to a great majority any cross section

of them taken up and analyzed would show them to be very much the same men on their return that they were on their departure.

"These men need the Church and the Church needs them. That is true as to all of them and we owe duty to all of them. But when we come to consider that approximately 100,000 of these men are of our own rearing we begin to see how imperative the duty is. It is not enough to meet them with fanfare of trumpets, with dinners, with dances, and then consider that we have discharged our duty. In that way lies danger to them and to us.

"It is true that we are saved by faith, but it is also true that we can only stay saved by works, for faith without works is dead.

"The Army and Navy Department of the Brotherhood of St. Andrew has had its secretaries in the larger camps and naval stations throughout the entire period of the war. Working with and through the earnest Christian men in the service of their country and organizing them to do constructive Christian work among their fellows. Many of the men have already returned to their homes and throughout the year will be returning in ever-increasing numbers. The Church must go out to meet them and gather them in her loving arms. She cannot expect those who were not actively engaged in Christian service before their enlistment to knock at her doors and demand admittance. Every Parish needs a definite plan. Because we must bestir ourselves as loyal laymen to get hold of these men who have so splendidly done their duty. Our Parishes have been glorying in the service of their men and women and have rightly plumed themselves with pride over the stars in their service flags. Is it not time that substantial recognition be made by the Churches of these same men and women by proving to them that our interest is personal and substantial? We need to do this because it is a Christian duty.

"The period of demobilization presents unusual opportunities. The time is now and not tomorrow. These young men can and will be reached now as they are readjusting themselves to civil life and we will have but this one chance to strengthen the Church Army quickly. The Church needs not only every man who is already Christian but also a great reinforcement of these virile young men, to whom it is our duty and opportunity by our practice to show the way to Christ. Because if we fail to make every effort to reach them now we will repent the balance of our lives.

"The Army and Navy Department is sending you the Parish Plan enclosed herewith and hopes you will find it helpful. In order to aid in this movement it will send into the Parishes such of its secretaries as can be used who will present fuller details than we can here set forth and who from their experience in the camps can give you valuable hints as to the psychology of the soldier and sailor. Write to us if you desire a camp secretary to visit your Parish.

"One hint we can give you here. Our returning boys do not need to be coddled and will resent being patronized. But they do need something more than the 'glad hand.' They need friendly counsel and help in a very practical way.

"We stand always ready to help you and will appreciate your demanding any service of us that lies in our power to perform. Faithfully yours, Army and Navy Department, Brotherhood of St. Andrew.—F. S. TITSWORTH, Executive Secretary.

"P.S.—Might we suggest that you read this letter to your laymen?"

Church House, Philadelphia

February 15, 1919.

The leaflet, "When the Boys Come Home! A Practical Parish Plan," reproduced in facsimile reads as follows:

"'Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.' From The First Epistle of St. Peter, Chapter 4, verses 9 and 10.

FOREWORD

"The Army and Navy Department of the Brotherhood of St. Andrew has been in close touch with many thousands of our Church boys in the Army and Navy and we shall not feel our work is finished until all of them are back in their home Parishes engaged in Christian work.

"We wish the Church to know that we stand ready to render every assistance in our power and earnestly request that all Parishes having plans laid for the returning men will let us have the benefit of them that we may pass them on to others. We ask particularly that we be advised of the practical working of this plan herein proposed, with such enlargements, corrections and criticism as experience may dictate.

Respectfully submitted:

Army and Navy Department, Brotherhood of St. Andrew.

B. F. FINNEY,
Chief Secretary.

F. S. TITSWORTH,
Executive Secretary.

A PRACTICAL PARISH PLAN

"This Department of the Brotherhood, after having acquired suggestions from many who have been engaged in the War Work of the Church, sent its representatives into the more important camps and naval stations, bringing these

suggestions to the attention of those best qualified to answer the question, 'How shall the Church receive her returned men who have been discharged from their country's service?'

"Bishops, Chaplains and Clergy, the Government military and civil authorities were interviewed. Officers and men were consulted. Out of the many conferences and countless interviews the following practical plan was developed. Not all the suggestions may be feasible for all Parishes—many may have worked out and put into effect far better. But this plan represents virtually a unanimity of opinion on the subject and is herewith submitted with the hope that it may be of some real help to the Parishes seeking advice as to what to do for and with the men returning from their strenuous life in the camps."

OBJECTIVE

"To extend a warm personal welcome to the men as they return home, absorbing them into active fellowship within the Church and enlisting their constructive co-operation to the end that the functions of the Church may be conserved and quickened.

HOW TO ORGANIZE

"The Rector should call together the laymen of the Parish securing all who are willing to serve, as members of a Church Welcome Committee. Elect a layman as Chairman, also a secretary, with such sub-committees as may be necessary to effectively accomplish the purposes herein outlined."

DUTIES OF THE CHURCH WELCOME COMMITTEE

THE HOME-COMING MAN AND HIS FAMILY.

"Secure the correct address of the home of every man of the Parish who has been in the service. (Note—'Man,' as construed in this plan, means each returned man or woman.)

"Send a letter to each family, advising of the formation of this Committee, its personnel, etc.

"Call on all of these families, assuring them that the Parish wishes to extend a warm welcome to the home-coming men and to minister to them. Sometimes it may be necessary to appoint sponsors for men without parents. (Many men are going to return to sadly changed homes.)

"Study the material, mental and spiritual needs of the homes. Be prepared wisely to help meet these needs.

"Get the family to advise you as each man returns. Send him a letter immediately, advising that you stand ready to help him. Then call and give this same message in person.

"In visiting the homes of returning men who have never been Confirmed, the Committee should endeavor to lead them to the Rector for instruction.

THE MAN AND HIS JOB.

"Every man on his return should be interviewed by some of the active business men and given counsel and advice so that he may be fitted into the place best suited to his abilities.

"Many returning men will have become keen for more educational advantages. Many of them through wounds or training they have received will not return to the work in which they were engaged before the War. These men should be helped and directed. (See Addenda.)

"Interview the business men of the Parish and community, asking them to advise you of positions that may be open or that may later be open.

"Get correct information as to Government rules, regulations and privileges as to Insurance, Allotments, Compensation, Vocational Education, etc., that you may be prepared to give wise counsel and advice. (See Addenda for addresses where this information may be obtained.)

"Find out from local and Federal agencies the opportunities for employment of the men and co-operate actively with such agencies. (See Addenda.)

THE MAN AND HIS SOCIAL LIFE.

"Study all the phases of work and entertainment planned in the community for the returning men, particularly through such established agencies as War Camp Community Service, Red Cross, YMCA, YWCA, K. of C., Jewish Welfare Work, Rotary Club, Chambers of Commerce, etc., etc.

"Get invitations to meals in the homes of members of the Parish, arranging, if possible, that one of those men back longest, and on the committee, is invited to the same home at the same time.

"Arrange a social function for all the men returned, consulting with them as to the form this should assume which will be most pleasing to them.

"At the close of the first social meeting the men who have been welcomed should be told that they now were members of the Welcome Committee and the Committee expected them to help plan a better welcome for those who would be next welcomed, than they had received.

"Meetings of the Committee should be regular—not less frequent than twice each month when views should be exchanged, fellowship developed and the practical problems of Christian living and the development of the Church's influence in the community should be discussed.

"If these meetings are held at regular intervals throughout the entire demobilization period a Church morale will be built up among the laymen that will carry over and result in an increase in the spiritual life of the Parish.

"It would be well, in the interests of Christian unity if a union might be made with other Church organizations, if possible, so as to provide a stated periodical joint welcome which shall be the heartiest and best pleasing to the men of anything planned in the community, avoiding duplicating of effort.

THE MAN AND HIS PARISH.

"Plan for a wider and larger work of the Parish to provide real work for every man according to his ability and opportunity.

"See that the returning man is asked by the different Church organizations to come to meetings and is asked to take a part in the Church's work.

"Have in mind wherever possible that the man returning shall come with his family to a celebration of the Holy Communion or other service to return thanks and to reconsecrate his life to God.

"The Committee should see that seats are always ready for assignment to returned men and their families, especially where pews are rented and the family has no regular sittings. The Committee should always have some members either as ushers or as a special committee at the door of the Church to welcome these men.

"Arrange for a memorial service to the men who have died in service and send urgent invitations to every man returned to be present as a tribute to the memory of his deceased comrades.

"Later on, after the men are all back, it might be well to plan a service of thanksgiving, or a memorial service, when tablets or other memorials may be unveiled, appropriate addresses made, etc.

"The returned men should be urged to look up and invite all of their unchurched comrades in the community to join with them and they should be welcomed and included in the same manner as those whose names appear on the Honor Roll of the Parish.

"Many men perhaps not baptized consider your Parish their Church Home. Seek them out in your community and add them to your Roll.

"Parishes near camps, posts, stations and hospitals of the Regular Army or of the Navy, should plan for work among the men.

"To each of the Parish boys still in camps, hospitals or overseas, a letter should be sent, telling of the organization of this committee, etc."

INTERLOCK, DON'T DUPLICATE.

"The Committee should not duplicate work of secular organizations or compete with them, rather should it co-operate with them, supplying strength and leadership. The Committee should also co-operate with and secure the assistance of all Parish organizations and agencies of the Church, particularly the women, in developing its plan, as well as with bureaus formed by or through the Federal Council of the Churches of Christ in America, 105 East Twenty-second Street, New York City.

THE BROTHERHOOD'S PART.

"Brotherhood of St. Andrew Chapters should be utilized to fullest possible extent in the organization of Committees and administration of the work. Also they should be active in absorbing the returned men, providing active religious work for them.

"See that the Service Roll of your Parish is sent to the Army and Navy Department of the Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa., so that your men will be on the great Honor Roll of the Church to be presented to the General Convention.

IN CONCLUSION.

"Finally, see that every man and his family without distinction as to military service or social relation are welcomed in a very personal way and made to feel that the Church wants them and needs them and that they need the Church.

ADDENDA.

"Write to G. Frank Shelby, General Secretary of the Brotherhood of St. Andrew, Church House, Philadelphia, Pa., for definite information concerning its Advance Program. Also write to Rev. F. M. Crouch, Secretary, The Joint Commission on Social Service, Church Missions House, New York City, for Reconstruction Series and other Bulletins now being prepared.

For information re: Insurance, Allotments, etc., write to:

Bureau of War Risks, Treasury Department, Washington, D. C.

For information re: Vocational Education, write to:

Federal Board for Vocational Education, Washington, D. C.

For information re: Employment, write to:

U. S. Employment Service, Department of Labor, 916 Sixteenth St., N. W., Washington, D. C. Write for Bulletin containing directory.

"Your Home Service Section of the Red Cross has compiled most of this information."

This plan was immediately endorsed by the U. S. Employment Service, Department of Labor, as shown by this excerpt from a letter of Edward Easton, Jr., National Superintendent of Bureaus for Returning Soldiers and Sailors:—

March 3, 1919.

"The weakest factor in the replacing in industry of soldiers and sailors is the lack of collected information concerning opportunities for employment. The assistance that will be of value to this Service could not be set forth in any better manner than it is expressed in the pamphlet, "When the Boys Come Home," of the Army and Navy Department of the Brotherhood of St. Andrew, which you called to my attention."

The Department of Civilian Relief of the American Red Cross, through J. Byron Deacon, Director General, also endorsed the plan as will be noted from this letter following:

March 3, 1919.

"The 'Parish Plan' of organizing 'Church Welcome Committees,' in all of the Churches to give a practical welcome to our men returning from service to their country is a movement which I hope will be universally adopted. The members of these committees can be of inestimable help in co-operating with the local Home Service Sections of the American Red Cross. As the secretaries of the Army and Navy Department of the Brotherhood travel about in the Churches, I hope that they will convey to the Pastors and their people the great assistance they can render to our splendid men who have so faithfully done their duty and also to their families in making readjustments necessary in the home and community. Their work of this character can be made most effective by very closely co-operating with the local Home Service Committees of the American Red Cross.

"The Home Service Committee does not try to do all this work itself but rather tries to co-operate completely with every Church, lodge, committee or organization which can assist a soldier's family in any way. The Home Service Committee, however, tries to act in every community as the clearing house for helpfulness, and as such will welcome every co-operation with the local Churches. In this connection the Church Welcome Committees will be able to render material assistance.

"I wish you all success in propagating this movement and am confident that the American Red Cross will do all in its power to assure its success."

The War-Time Commission of The Federal Council of Churches of Christ in America also adopted the plan and sent a special edition of, "When the Boys Come Home," to all Protestant Pastors in the United States.

The War Camp Community Service co-operated in promoting the Parish Plan printing and circulating a special edition of, "When the Boys Come Home,"

the cover of which is reproduced elsewhere. Together with the general dissemination of literature organizers were allocated for districts to cover the country and these sixteen secretaries started on their long journey through the Church visiting every Diocese excepting where the Field Secretaries of the National Brotherhood were promoting the Advance Program of the Brotherhood.

Alexander M. Hadden with Edgar C. Burnz and E. J. Walenta, Jr., visited Provinces 1 and 2. Captain B. Mercer Hartman, with Frank M. Bailey were assigned to Province 3. Bernard Suttler and Charles W. Army covered Province 4 excepting the State of Florida which was visited by Alexander Hamilton. Province 5 and the Dioceses of Minnesota and Duluth were served by E. H. Wade and W. A. James. E. D. Williams, assisted by E. A. Shields and Arthur R. P. Heyes, visited Province 7 and all of Province 6, excepting the Dioceses of Duluth, Minnesota, Montana and Wyoming. H. D. Jones, William C. Harvey and Fred T. Foster visited Province 8 and the Dioceses of Montana and Wyoming.

All of these men had served long terms as secretaries in the camps and were qualified by personal contact with the returning men to speak from their experience to the laymen telling them what the boys were expecting of the Church on their return home.

At this time the Department was most fortunate in enlisting the services of Major Henry R. Sanborn as a member of the staff of Parish Secretaries. After assisting the team working in the Diocese of Pennsylvania he was assigned to the 8th Province and later with Mr. Heyes visited in the Dioceses in the 5th Province. Major Sanborn, of St. Mark's Parish, Minneapolis, had enlisted in the British Army as a private. Receiving his commission, he won his way to a captaincy and served on the western front in France. At the time this Country entered the war he was convalescing in the hospital. Securing his discharge from the British Army he returned to the United States and was advanced to his Majority, returning to France as Chief-of-Staff to Brigadier General John R. Bradley of the 8th Division. Entering the army an agnostic, he was transformed, while serving in the trenches, and returned a faithful servant of Our Lord and Saviour, resolved to consecrate his life to His work. Major Sanborn is now a postulant and expects to become a candidate for Holy Orders.

REPORTS OF PARISH PLAN SECRETARIES

Excerpts from the reports as they have been received are here subjoined. These reports are neither reproduced as criticism, nor should they be taken as such, but are given because it is believed that they give a picture of the Church as seen by consecrated laymen who have had the opportunity to make their observations over extended areas throughout the length and breadth of the Land.

Reports are given at random without continuity for obvious reasons:—

“My observations have led me to the conclusion that our Clergy as a rule, know little of the ‘Parish Plan’ and with a few exceptions, have been somewhat skeptical, seemingly thinking we were trying to put over some new scheme, but almost invariably have heartily endorsed the plan after it was unfolded, and when the meetings were over have thanked us for coming, the enthusiasm created and for opening the way for much good.

“In the main my trip has been discouraging, as the Church is not what I had expected to find but am not cast down. Men want real man’s religion. Let us have more practical Christianity. To sum up, the Church as a whole has been found inadequate to face situations that are before her to-day. Too few men—Too much Churchianity—Too little Christianity—Too much bigotry and self-satisfaction. We need an infusion of ethical thought—A baptism of human sympathy, of fellowship, of brotherhood, of humanity. Not less praying, but more doing, not less preaching, but more practise, for the essential of religion is the personal relationship, not abstract ideals. Give the laymen an opportunity of taking an active part, even though it be in a limited way—More of service, even if less services.”

“I was invariably cordially received by Bishops and Clergy, where possible, meetings of laymen were arraigned.

“In every instance where a meeting was called by the Rector, the organization of a committee followed.

“Where the approach had to be made through laymen, on account of absence of the Rector, or where there was no Clergyman in charge, the result was not always so fortunate.

“In one town where there was a fine plant, I was directed to the layman who was acting as warden. He objected to taking up the Parish Plan on the ground that was not a Churchman but a Baptist. He happened to be the only layman competent to handle the job, and he attended the Church as there was no Baptist Church in the vicinity.

“As a rule the Clergy were eager to have the plan put before their people, anything to stir up the spiritual life of the laymen, which in many communities was confessedly lacking or dormant.

“The only ones who objected or were not in favor of having the plan presented to their laymen were the Rectors of the wealthy city Parishes. One Rector said, ‘Though I might favor the Parish Plan I fear my people would not, they would object to meeting some of these people on the same social plane.’ And one layman

said practically the same thing. 'Yes! that plan sounds all right, but some of these men were of no account anyhow, and would now surely welcome a chance to better themselves socially.'

"Fortunately this was not general. As a rule, the laymen were most receptive and rarely failed to catch the spirit and the idea and organize (to get those boys back).

"Portions of one Diocese were largely composed of Missions, and it was inspiring to see the people gather from outlying places to hear 'what was being done for the returning boys,' and 'what can we do for them?'

"At an all-year-round health resort, a mixed congregation of men from city and country, welcomed the plan, voted for it enthusiastically. A retired city banker said, 'that is a man to man way to handle it.'

"In the large cities it was harder to rouse the laymen's interest, but on the other hand, in the suburbs of a large city, the Parishes have grown so that they were making plans for larger Church buildings.

"One Parish had a large foreign population around it, largely pro-German. The Rector assured me that this had been largely counteracted and nullified by the splendid activity of his people, amongst their families.

"He had received the name of a man in one of the camps, from a Brotherhood secretary, claiming his Church as his.

"On investigation he found the man had never been there, but the result was most satisfactory, as the whole family were baptized and confirmed as the result of this.

"I found the Church very much a power in its community where the Rector was alive to his opportunities. Where they adhered to 'Social distinction' the Church invariably 'lost out.'

"In all of the Dioceses more or less effort was made to care for the returning men, well instructed laymen invariably returned to their Church duties, especially where well thought out plans were made for them, as they returned. Several had 'Church Service Clubs' by which they were welcomed individually as they returned, and in one instance, all the men in the neighborhood, regardless of the Church they were members of, joined as they returned. The Rector happened to have been a well loved Chaplain of the Division.

"In one Parish a Tank captain complained that he had not had the opportunity of attending a service of his Church, nor had he seen a representative of it in the 18 months of his service abroad.

A Signal Corps man's experience balanced this. He had not seen nor heard of a tank for the 12 months he spent at the front.

"In the main I find the Church needs *men* if she is to fulfill her function in this country, it is the one Independent Catholic Church to which all creeds can turn, and if properly considered, will turn to it, and at no distant date.

"In one community the Rector of the Episcopal Church also acted as Pastor for the local Congregational Church during the war.

"In another community the various denominations joined with the Episcopal Church in Union Services, in the evenings,—to keep alive the Sunday evening service. With marked success.

"In —, the millionaire worked hand in hand with the blind seller of brooms.

"In —, a Brotherhood Chapter of 35 active men was the result of the Parish Plan Committee.

"In —, a college town, a Brotherhood spirit was born, where the Brotherhood had so far never had a foothold, result of their adopting the Parish Plan.

"In —, after the meeting, the prominent lawyer got busy, found a job for the first soldier he could find returning without one.

"In —, the County Judge said, 'any man who returns without a job or home, can stay in my house until he finds one or both.'

"In —, a Judge on the bench said, 'It is time that Episcopaleans publicly acknowledge their Church, and help their fellow members.'

"At a second or follow-up meeting in —, one-half of the men present were returned service men, brought in by the original committee, prepared to take up some definite work for their Church.

"In —, where they thought they had perfected a good plan, they decided that the 'personal interest in the men by laymen' more valuable than any 'impersonal' plan, for the general entertaining of the returned men, such as they had proposed to follow."

"I have not said a great deal about the Clergy. I think that what I have said is perfectly honest. But I have met some—not a large number—who are just lazy. But I do not know what conditions they have had, or are having, to contend with and therefore as a stranger it is not kind to criticise too harshly. Then there are men who lay too much emphasis on ritual, as such, without imparting to their congregations the teaching of its helpfulness.

"I firmly believe the laymen will achieve if leaders can be developed among them and they can be given an intelligent and definite program, no matter how small the Parish or Mission may be. But the general impression seems to be that the Rector is hired to do the job and he should 'walk the carpet' if things are not going right. I have been in one or two Parishes where the Rector turns the thing around and makes his laymen do the carpet-walking. They are fine growing suburban Parishes.

"I wish first of all to state that I am not a bit pessimistic about the future of the Church. But as a layman making my first trip in a part of the country which was absolutely new to me, all that I saw makes me feel that in most places where the Church has been planted, the seed has been carefully sown, and we shall find in a reasonable time excellent results. But it is evident to me that the Church here is not getting the support from the general Church in the same proportion as is given by some of the denominations to their congregations. Too often we have entered the field too late, and in some cases the wrong kind of men have been placed in charge of Missions and Parishes who have not presented the Church's teaching in its comprehensiveness. The results are shown by the fact that even the average layman or laywoman is very poorly instructed and their loyalty is not strong, and of course the general community never gets but a very distorted and erroneous impression of the Church. Another thing I noticed was that there was practically no feeling of responsibility, in some cases on the part of the Clergy too, that the laity should try to bring the message of the Church to people outside of the Church. The missionary spirit is not there. Most Parishes seem to go along with the idea that they exist only for the Episcopalians in the town, that their Parish Church is an Episcopal Club for the elect, and even the then idea of 'let George do it' strongly prevails and instead of the Parish growing with the town it remains stationary and no one apparently worries at all. It is rather a pity that it seems necessary in so many of the Parishes to be constantly changing Rectors. I have been in a Parish where in a period of thirty years there have been no less than 28 Rectors. In another Parish in twenty years, eighteen Rectors. Constructive work cannot be done where such conditions are allowed. In one such Parish I seemed to feel that instead of the parishioners having a sense of regret over such a record, they seemed to think it something of a joke—this Parish was called a Clergy killer!

"The Church's work in this large territory is hard. But I found in spite of the loneliness and the many discouragements which the Clergy have to contend with, that speaking of them as a whole they are a fine body of men. But they need more assistance and encouragement from the Church outside their own Parishes. I have gone into Parish after Parish to find the Rector and his wife overjoyed at seeing a new face, who could come into their home and share a meal with them, and tell them the news from outside and bring a new point of view

and a message. One Rector said to me, 'Well we do get a bit lonesome sometimes. It is true we meet with the Ministers of the other Christian bodies but they do not understand us and perhaps we do not understand them. To have a visit from a layman like this is unheard of. Come again!'

"Comparing the large and small Parishes (the large Parishes are all located in the large cities) I am inclined to believe that the percentage of laymen who are giving the best service proportionately to the Church is found in the smaller Parish. There are doubtless good reasons for this. However this is not saying much for the rural Parish—and so there is room—plenty of it—for great improvement. Most of the laymen I met were perfectly aware that they were not doing their part. The administration of the Church puts into the hands of the Rector so much authority and control that if the Rector is so built that he feels he is the only one in the Parish that can do the work, and working in this spirit does not get it done, the laity see that it is best not to meddle—in fact why should they worry. As I heard one vestryman say about the Church school in his Parish, 'Well the Sunday School seems to be eking out an existence and enough youngsters come out to seem to justify keeping it together. Why worry?' Apathy and lack of interest in these matters is terrible. Of course this does not apply only in the Church. This is what is sweeping over the whole country at this time.

"The Church needs the strongest kind of leadership and some kind of organization which will centralize all effort so that there may be more co-ordination and co-operation. At present each Parish and Diocese 'paddles its own canoe,' and naturally the same spirit tends to affect the laity and each lives unto himself with all the resultant narrowness and parochialism."

"This Diocese is blessed in having a saintly, learned Bishop and cursed with a congregationalism which seems impossible to break through, consequently selfishness is the order of the day, and poor struggling Parishes and Missions among large populations are allowed to live as best they can. There is always money for the automobile but the question of helping to supply a Priest to minister to the poor is answered with a shrug of the shoulder. Unless the Churchman puts the same interest in his Church as he does in his lodge or club, demanding self sacrifice and efficiency from the Clergy, just so long will we barely mark time, as I consider we have done during the past twenty-five years.

"The Clergy in the outside towns either showed no interest or else in a kind note said there was no necessity for such work. In one instance I went to the Parish after the Rector had discouraged me and formed an enthusiastic committee that wanted to start immediately even though many men were out of town and the thermometer was registering over 90 in the shade.

In one district I visited ten Parishes and Missions, only three Clergymen

did I find who were not on their vacation, three Churches were closed, one Church had lay service, and in other places the Clergyman was near enough to visit his Church on Sunday. Possibly the best committee I formed was where I found Clergymen and a fine body of laymen ready to take up the work and very cordial toward the Church Welcome Committee idea. This is in the northern part of the State where there are mountains and a cool climate.

"In another district the Church was more or less deserted, in some places a few children and faithful women were keeping the Sunday school going with the glass registering 100° in the shade. One cannot help drawing conclusions when one sees business as usual in the market place, bearing the heat and toil of the day, not an Episcopal Clergyman within 20 miles of town to give a word of hope to the dying or bury the dead or give a word of encouragement to the disconsolate. Yes it's almost unbearably hot and uncomfortable, but what about the young girls working eight hours a day on their feet in the restaurants and stores not one but hundreds of them, they lost weight and sleep but they stand it and pull through and no doubt enjoy the winter weather more than those who have not experienced the extreme heat of summer.

"In some parts of the country the Church is moving very slowly. The vast majority of people know little or nothing about her teachings. She is looked upon as favoring the rich and capitalistic class and not a friend to the working class. In going to a town inquiring about the members of the Episcopal Church, one is directed to the banker, doctor, and lawyer, seldom to the artisan. Under the present conditions I see very little hope of improvement in bringing Christianity to the unchurched masses of people, the Church is not fulfilling her function in this country. My trip has not enheartened me, but as for discouragement, that never enters my mind when considering the Church of God. Some how, some way, it will certainly be through great self sacrifice, God will retrieve lost souls. It won't be done by establishing moving picture machines in the Church or more social clubs, it will be done when fearless men go from town to town, city to city, largely depending on the hospitality of their hearers for support, if need be working with their hands for the necessities of life, pouring out into the ears of men and women and children the wonderful truths of God, that was Jesus Christ's plan, and followed out by St. Paul and the early Apostles and later by Luther, Wesley and many others whose names will never die. How different their *modus operandi* compared with the work that some Clergymen set out to do when they come to a town, which is to hunt up the few Episcopalians that happen to be living near the Church instead of feeling that they and those they can get to help are responsible for bringing the Gospel to the thousands who never go inside of a Church. Let our prayer be that God come quickly to a Church that in many places has the dust of respectability in her eyes so that she cannot see plainly the path she is supposed to tread."

"The average Clergyman is trying to take the whole load of the Parish upon his own shoulders. He is doing this for one of three reasons or a combination of those three. First, because he is an individual; second, because his Parish is dead and he has to; third, because he does not believe his people are educated in the proper direction and dare not trust them.

"One significant thing that I encountered was the lack of charitableness on the part of practically all the Clergymen. I have so far encountered only two men who did not criticise the man I had just left and abuse the Rector whom I was next to visit. Only a layman who could see beyond the present would be able to stand this and not become utterly discouraged.

"Some of the Clergymen have given up the ship. There are those who think that four months in the year is none too long a vacation and shut up their Churches, telling their people to be good and to be sure to come out on the first Sunday after they return from their vacation. Evidently they do not consider the sorrows or joys that may come to their communicants during that period, nor the consolation that they could give in their capacity as Priest. Others tell their people quite plainly that if they will only come out to early morning celebration that their duty to their Church and their God is done and nothing more will be expected. Of course the explanation to me invariably is that if the people have enough faith in the Sacraments to come out for an early celebration that they will have enough interest in the Church generally to serve in all its functions. The laymen, however, see it differently. Quite candidly they tell me that if they go to early morning Celebration then the rest of the day is theirs for golf and any other pleasures that they desire, and certainly they do not even comprehend the joys of personal service.

"We talk a great deal about our social order. Many of us recognize that it is fundamentally wrong. It is because it lacks the spirit of the Master. Our Episcopacy tends toward autocracy. In three Dioceses, the poorer Clergy in the smaller Parishes have complained that their Bishop consistently refused to stay at their homes. His first question when he arrives in a town is, 'When is the next train back to the city?'

"Bishops tell me that they have to rely largely on the good judgment of the Rector and the Vestry in their recommendation of men for Holy Orders and as a result men are recommended without any of the necessary qualifications, who are canonically perfect in their qualifications and practically worth nothing.

"So far perhaps I have seemed pessimistic. I am not. The seed that can blossom forth is there, nourished by those who manfully carry His banner. Every Parish has its faithful Rector or laymen who still struggle forward, realizing our imperfections but visualising the true ground of the Catholic Church.

"The re-consecration of our laymen so that they can understand the difference between the service of the heart and the service of their money is our first step. To quote one man: 'I am ready to do anything for the cause which you represent. We need it. Our Church needs it and you can call upon me for anything you like as long as you don't take any of my time, for I am building a banking business.' I will confess that not every man who has meant the same thing has been game enough to express it, but that is the attitude of many of our laymen.

"The whole situation in the Church as I see it is as follows: The Church's future lies in the teaching of the whole Catholic Faith and not such portions of it as appeal to each individual Clergyman. Its reception is guaranteed I believe in direct proportion to the intensity with which its truths are expounded. The High Churchman, self-styled, must recognize that Catholicity is not confined to ritualistic expression. The Protestant, self-styled, must catch a glimpse of the necessity for His spiritual body to give us the power to perform the acts of social service around which he centralizes his belief. They both must recognize that our faith is extended to all sorts and all conditions of men and is not limited to the selection of those whom they desire within the precincts of their Church.

"Everywhere the Church Welcome Committee idea was enthusiastically received if the ear of the Clergyman could be reached. Often I would receive letters telling me not to come but I would go and would very often get results. I have not been able to observe the working out of the committees formed and the promises on the part of laymen are the only things that I have to judge for the future. The summer months find many Parishes closed completely, a thing I cannot quite understand. It seems as if the Kingdom of God only should function nine months of the year and the other three we declare a holiday. It does not take much for the men to see that the returned soldier is only the immediate objective and beyond that lies the great majority of unchurched men, and I believe that they are looking forward to them after the returned soldier has been reached."

"I am not discouraged but I am somewhat disappointed and yet on the other hand, I am very much encouraged to think that when men are presented with a definite work or plan they will work. I feel that the Church will arise over all if she puts up decent, clean, respectable buildings—deposes the unfit Priests and ordains men who have the vision of Christ Crucified and who will administer the Sacraments as they should be and at least believe in the Divinity of Christ.

"I have had many Priests tell me of their Parish and personal troubles. Many Priests who long for real Christian fellowship and companionship. Men, who, if properly paid and had buildings as good as their neighbors would be encouraged to do better work. Priests who wish to get out of their Dioceses into new fields for larger and better work. I had tried to help a number of men, telling them of

various ways in which they could improve their work, told them of books, tracts, etc., and feel that the encouragement received through these meetings has been helpful to many. Have received letters from a number telling how much they appreciated my help.

"I found a very great indifference to the Parish Plan amongst the Clergy, more than with the laity."

"In nearly every case personal reception by the Clergy was cordial.

"The laymen received me always with an interest in what I had to say to them of the work of the Brotherhood during the war, and, whenever I was permitted to meet them in groups, ready to do what they could to carry out the plans of the Church Welcome Committee.

"In some instances the Clergyman was certain that his laymen would not do anything if they got together; mostly he was sure that they would not come together if called; some were self-sufficient and didn't want the help of laymen in the work of the Parish; others said they were sure the returning service men wanted to be let alone and not have any fuss made over them; while yet others thought they had done all needful in the matter of welcoming their men before I got to them with the plan.

"In every case where I was permitted to address a gathering of laymen it resulted in the formation of a committee. It should be added that in no case have I been successful in getting laymen to take the initiative to call a meeting of the men, even when the Rector was on more or less protracted leave. Their feeling, it seemed to me, was that they were willing and anxious to do what they were led in; they wanted to do work for the Church, but they wanted the Church in the person of the Rector to call them to it.

"In no instance have I found a Parish Church making an appeal to the masses of unchurched people in any general way. Indifferentism is the curse of the Church. As has been expressed to me: 'The Church is here. If people want the ministrations of the Church let them come and get them,' is a spirit often unvoiced but all too prevalent. And it is forgotten or willfully put aside that perhaps the greatest mission that the Church was entrusted with was the proclamation of the Gospel 'in highway and byway; in streets and lanes of the city.' Until the spirit of Missions is revived in the Church it cannot look for the Rapture; until our 'hearts burn within us' for the countless millions that do not know Christ, who do not (yet) *want to know Him*, who have never adequately had Him presented to them, we, *who are the Church*, will not know Him, though he appear to us in the Garden at dawn, on the Damascus road at noonday, or at Emmaus in the evening. 'Where there is no vision, the people (the Church) perish.'

"I did not find the Church as a rule caring for the returning men. Other than a general idea that the Church ought to honor its men who saw service under arms, and saw no manner of conveying the knowledge other than by some sort of function, or certain form of memorial. When outlining the plan of the Church Welcome Committee to Clergymen it was usually agreed that the scope and plan, the possibilities and results were or would be fine—in some other Parish! As for that particular Parish—well, you see, conditions are peculiar here and—and—and—Though details differed they (most) all with one consent began to make excuse.

"My trip neither discouraged or enheartened me, though had I not had considerable experience in work among the Churches and with, nominally at least, Church people, I believe I would have been discouraged. I have had more deeply impressed on mind and heart the belief that the Church is not fulfilling its function; I have for a long time believed and my work during the past several months has but confirmed it, that the Church to-day is in the Laodicean stage. The Church boasts that it is rich, increased with goods and has need of nothing; really it is wretched, miserable, poor, blind and naked. I do not believe that the Church, as at present organized, will or can fulfill its function. There will be a certain number who will hear His knocking at the door and His voice calling to them; those *individuals* ('any man') will open and He will come in to them and sup with them.

"It is a considerable temptation here to go into something of my reasons for believing this. But I would mention only one: The disregard of some Clergy for the Bishop; his disregard of them; and the very consequent disregard of the laymen for either. In other words: *Disobedience*. The recognition of and obedience to law is the only path to freedom and liberty of action. Disobedience to law and of legally constituted authorities is anarchy, and to the extent that the spirit of disobedience pervades the Church, it is anarchistic."

"We cannot expect the Church to bring Christianity to the people unless the sections of the Church that I have visited should catch something of the spirit of the Clergy and laity in this Diocese. No where else, with one exception, have I seen any efficient effort and spiritual desire along missionary lines.

"I found the Church caring for the returned men in general but in most cases with misapplied energy. Dances, receptions, etc., when the men wish unquestionably a more substantial form of welcome. In most cases the introduction of our plan has certainly helped the condition. Laymen seem to have had a patriotic but not a spiritual interest in the men."

"Upon my arrival, my first call was upon the Bishop. He received me with the utmost cordiality and since then he has assisted me in every way in his power and my respect and love for him have grown daily. What applies to the Bishop

applies to the manner in which the Clergy have received me and the respect in which I hold them.

"The laymen always seemed to appreciate the efforts of another layman and make allowances for his deficiencies.

"There are some big men in this Diocese and their Churches seem prosperous, but the smaller Missions are lacking in enthusiasm on account of lack of leadership. There should be a Clergyman in every Parish, as the Gospel is preached as much by example as precept.

"The Church has not the influence which it might have in the community if the laymen were better boosters for the Cause.

"The Church while not what you might call vigorous I believe is gaining steadily in the numbers of communicants.

"Yes, I think that the mass of the people begin to realize that without Christianity our civilization is gone.

"The Church did not seem to realize its responsibility to the returning soldiers.

"No plans were in operation for the return of the soldiers prior to my visit.

"I am very optimistic as to the future growth of the Church. Organization will assist materially in its future usefulness.

"It is my belief that in all Parishes where this work has been started the same will bear fruit.

"In one instance a layman came to me after my address and said, 'you have convinced me that I have been a slacker in the Church and while I am not a Bible student, I believe that during the week I can study up a lesson sufficiently to teach a class of boys and will do so from now on.'

"As is the spiritual life of the Bishop, so will be more or less the spiritual life of the Church. The Bishop is of a highly spiritual character and the future growth of this Diocese is assured thereby.

"No plan had been formulated for the return of the soldiers but the Church readily saw the necessity and organized accordingly.

"My visit to the various Churches has greatly broadened my viewpoint of the wonderful influence wielded by the Church. It is the leaven that will ultimately leaven the world. For He has promised that His word shall not return unto Him void, but it should accomplish that whereunto He had sent it. This applies to Churches in all Dioceses."

"Your representative was well received by the Clergy with possibly two or three exceptions. He made the mistake of calling over the 'phone, but finally the Clergyman consented to give an interview which resulted as follows: The Clergyman claimed it was impossible to do anything with his people or get them together, but the secretary secured the names of four men, the first was a doctor whom the Rector said was very hard to interview as his office was always full of patients. The secretary called at the office and found such was the condition, but upon stating his business briefly to the attendant was ushered forthwith into the presence of the doctor, leaving the patients waiting in the reception room. A three-minute talk satisfied the doctor who said he was willing to serve on any committee to welcome the returning soldier and asked the secretary to return at four o'clock in the afternoon for a ride around the city which he did and covered a distance of from ten to twelve miles. The second man interviewed was a merchant whom the Rector said was always out buying goods and very hard to find. This was also correct, for the secretary well remembers the one hour he sat in the automobile outside the sample room of the hotel on a very warm afternoon and finally decided to use his persuasive influence for an interview. The traveling salesman welcomed the intrusion and this merchant stated as follows: 'I was telling our Rector the other day that he should do something for these returning soldiers, but he did not think that it was possible to get up any enthusiasm over this matter' and said to the secretary, 'you go and stir up the Rector to get busy with this movement.' Then the merchant's wife, who was in the sample room assisting her husband in the selection of merchandise said, 'Are you a Brotherhood man? You know I knew the Brotherhood back east and they did good work.' The other two cases were similar. Then the secretary hunted up the Rector and showed him the yellow slips bearing the signatures of the laymen showing their willingness to enlist under the Parish Plan and was rewarded by the Rector acknowledging his appreciation of the service rendered and his promise to call the men together for active service.

"The Clergy were anxious to give the secretary a chance to address the laymen and only on three occasions did the secretary find any indifference on the part of the Clergy.

"Yes, and at the conclusion of the meetings they would gather round and want to hear more. This, I attribute perhaps not so much to the message of the speaker as to the fact that he had lived in camp with these men.

"In some communities the Church is a power and in others it has little influence. This depends greatly on the personality of the Clergyman.

"Is the Church vigorous and growing or is it idle and losing its communicants? This again depends upon the spiritual life and activities of the Clergyman in a large degree. On the whole I think there is a great awakening among all Church

people as to their duty and obligation to the Church. Only yesterday when talking with the secretary of the Commercial Club, he told me that he and his wife were discussing only a few days previous that it was their duty to once again affiliate themselves with some Church and be known as Church members.

"The Church can, and I believe is, awakening to the realization of its duty in reaching out to all classes of society and gathering them together to worship. The criticism which I hear of the Church by the world is that the Church is not sufficiently zealous, for, innate in the heart of man is the attribute of religion and worship."

"I did not find the Church had taken any steps worthy of note for welcoming the returning soldiers and in one city upon making inquiries found that not a single organization had done anything toward this constructive Christian work.

"The majority of Clergymen contended that the first Sunday on returning from the Army the soldier would make his Communion and then for weeks or months they would not find them attending services. This gave an opportunity for showing the necessity for the follow-up system of the laymen.

"My trip has encouraged me greatly. If the laymen are true to their trust, and I believe they will be, we shall see in the next few years a wonderful religious awakening among all classes of society. The prosperity in which the masses seem to have been living has made them thoughtless as to spiritual things, but they admit that they find no real joy or happiness in the pleasures of the world. One lieutenant from overseas stated that he had not the patience to attend the theaters for they seemed so uninteresting.

"A Bishop stated to me that no laymen's movement could be a success without the hearty co-operation of the Rector. The success of these Welcome Committees in the Churches would be determined by the enthusiasm and guidance of the Clergymen in charge. Few laymen would take it upon themselves to force Church issues without the prodding and stimulus of the Clergyman behind them.

"After concluding my trip I realize that no greater responsibility could be entrusted to any body of men than has been to those who were called upon to form Church Welcome Committees for the returning soldiers and sailors. As the advance guard for a new era of the Church they went forth to stir the laymen to an appreciation of their privilege as well as duty to welcome these men in the name of Christianity.

"It can be truthfully said that the signing of the Peace Treaty at Versailles will not have the far-reaching effect upon the welfare of the human race as the attitude of the Christian Church in this the reconstruction period on which we are now entering."

"It is gratifying to note that the Bishops are deeply appreciative of the efforts put forth by the Brotherhood of St. Andrew and have shown your representative the most hearty co-operation. This also applies to the Clergy under their supervision. In many cases they would call their laymen together and when this was not possible would go in person to call upon the various men in their Parishes to put before them the necessity of taking an active interest in the men's home-coming. It is singular to note how few Churches had thought it necessary to take public recognition of the returning soldiers and sailors, but whenever the subject was directly presented to them, they at once fell in line and were willing and eager to assume responsibilities in this particular.

"And now as to the viewpoint of your secretary for the future of the Church—the failure of the laymen of the Church is that of apathy and not indifference. The laymen are interested in the success of the Church, but have not had the necessity of their personal efforts brought home to them. The conditions of the age make such a demand on the time and attention of the individual that the more serious things of life are often neglected for the frivolous things of every day—rather from foresight than intention.

"In discussing with a Red Cross secretary the work which we are establishing in the Churches, he volunteered his opinion that if all the Churches in the land were to do this work the Red Cross would be an unnecessary organization. The *Press*, also, has in nearly every instance commented on the good that can be accomplished through the efforts of the Church through their laymen's organizations. If the Church in the world is to become the vital force, it must be that each individual realizes his responsibility and the need of his personal service."

"There is a distinct slump in the patriotic fervor which moved the people six months ago. Employers are showing much less disposition to favor the soldiers than formerly. Church people are much less interested than they were even three months ago.

"The outlook is depressing. If, as seems to be the case, the majority of our people have gained no insight as to real values from this war, it leaves only one conclusion possible, and that conclusion is that we may expect greater trouble in the near future than we have before known.

"In business, the motto is 'all the traffic will bear.' In the Church, a timid Clergy and a lazy, indifferent laity, make for a decadent future. Our only hope is that God will give those of us who believe in Him and His love strength to keep the battle going, so that no reproach may attach to us.

"A battle is never lost until it is ended, and bearing this in mind, we must keep fighting however hard it may be, trusting in the God of battles for a successful issue.

"We may be unable to see any hope of success, but He sees, and I have the faith to believe that He will hold us responsible only for the effort not for the result.

"If the states covered by us fairly represent the state of the Church, then the outlook is indeed gloomy.

"In a Church strictly connectional according to its declared polity we find each Parish an isolated little republic but little concerned with anything outside its own borders. The Baptists are the only people who represent a similar practice and even they seem to be able to get together for great connectional movements better than we do.

"Any strictures herein made apply to the men only because the women as far as I can judge are living up to 75 per cent. of their obligations and opportunities.

"As I see it, there is practically no future for the Church in this Province, unless we can first destroy Parochialism, and secondly, establish the fact that we are a genuine Evangelistic Protestant Church.

"In the Dioceses represented by the states mentioned we have less than 75,000 communicants out of a population of seventeen millions. Less than half of one per cent. But even 75,000 people can do much if united. What we have is practically an army of 75,000 individuals without a common objective, whereas every one should be co-operating with every other one for the attainment of the common objective, the extension of Christ's Kingdom.

"The purpose of the movement which we have represented is the extension of the Kingdom. Its purpose has been purely Christian and therefore altruistic. Yet what did we find?

"On a fine Sunday morning I spoke to a splendid congregation, 600 or more intelligent people, with the full endorsement of the Rector. They gave excellent attention, but could not be interested in the work because their Parish was not particularly concerned. And yet there was 75,000 people in the city.

"In that same city a Rector who thinks he is an advanced thinker made it clear to me that he had no interest in the matter. *Per contra*, in another town the rector who was deeply interested, on very short notice gathered a congregation of 150 or more, and that congregation after hearing the message organized for action and met with the instant approval and co-operation of other Christian bodies in the community.

"On the other side of the question one Rector in my presence informed our Executive Secretary that the matter would not appeal to his Congregation.

"In — the Rectors agreed that there was no need for such movement, and a few weeks later apologized to us at the Diocesan Council for their mistake.

Everywhere the need existed and yet exists, but there are many whose vision lacks much of being clear.

"In — we found the Church half alive, an unusually good showing, but nowhere did I see anything more pathetic than the lonely Rectors and their little congregations maintaining sturdily their little islands of sound morality in the vast sea of immorality around them.

"At — we found a godly, consecrated and beloved Rector literally working himself to death trying to carry burdens enough to keep three strong men busy. If we had proper co-operation such things could not be.

"In — we found a strong, resolute, capable man, with a strong congregation almost heart-broken over the inability to get the men—(not the women, who were doing their part and most of the men's share) around to an active interest in the work of Christianity—not merely the paying of some money and a certain amount of Church attendance. Certainly, that congregation needed us and proved it by falling into line.

"At — the Church Club composed of men from the three Parishes, took over the work, organized each Parish and have done a fine work. — on the other hand did not see any need.

"At — we found a congregation beautifully housed and apparently prosperous but they could see no need.

"At — we were genially told that they would see the Parish Plan cared for, and we left with an easy conscience, for they have the reputation of getting through with what they undertake.

"At — the Clergymen gave us a whole-hearted support, and the town was fully and promptly organized.

"A majority of the Clergy (some were absent) gave us cordial support but the Church was not generally responsive and left upon our minds the impression of an unusually intelligent people who have fallen into a state of self-complacency which makes progress difficult.

"— was a bright spot. An ancient little town; a live Rector took hold and has with the co-operation of his men, made the Parish the leading influence for good in the county. Some of our Rectors might study with profit his methods.

"— was another bright spot. A live Bishop, live Clergymen, and live laymen. In this Diocese we came upon but two places that hinted of discouragement and everywhere we were cordially welcomed.

"At — we had the most generous treatment and an appreciative people. The same thing was true at five other places visited.

"At — all the Ministers were absent, we had grown used to 50 per cent of absenteeism but 100 per cent staggered us.

"At — we were given an opportunity to meet the people with good results.

"At — the Bishop in the absence of the two Rectors fairly walked himself down in order that our mission might be fruitful, but for his kindness we could have gotten nowhere, and it will never be forgotten.

"In — we found half the Rectors out of town. I attended a Sunday school yesterday morning in a Church with 800 communicants. There were present less than 100. At 11 o'clock service probably 150 were present. I cannot believe that 80 per cent of that congregation were on vacation.

"The most exhilarating incident of the whole journey up to date was the rising up of the laymen at a certain Diocesan council. Aroused by the condition shown in the report on Diocesan Missions they rose up and increased the assessment 200 per cent and then organized efficient methods of getting the money.

"It would be only fair to say that 75 per cent of the Clergy we met gave us cordial support, another 20 per cent gave perfunctory support and 5 per cent no support whatever. Among them we had encountered many choice spirits who are doing loyal service for the Master, often under conditions of hardship calling for stern sacrifice.

"Not more than 10 per cent of the male membership are effective Christian soldiers. Why is this and is there no remedy?

"We have only some 40 per cent as many children in our Sunday schools as communicants in the Church. Again why? I think I know but would like to have some expert opinion. Our Churches seem to think it the proper thing to go into summer quarters, and practically shut down. Why? The summer is the growing season for all nature. Business does not go into the mountains or to the seashore. The forces of evil do not take a rest. Certainly not more than 30 per cent of any given congregation are at any one time on vacation. Why should the 70 per cent at home cut their religious duties? Have we not at this point followed the line of least resistance and allowed our people to fall into bad habits? I am reluctantly forced to the conclusion that with too many of our Clergy the vacation is the supreme event of the year. I would like to commend to some of them the example of the Rev. Mr. B., aged 97. For the last 35 years a Rector, who I am told never takes a vacation, and who in vacation season often helps out younger Clergymen, who are on vacation:

"Some conclusions that I am certain are right.—Every Diocese should have a layman of some business experience as its business secretary. Lay preachers (rather than lay readers) should be more largely used.

"Some specific duty should be laid upon every able bodied male member of the Church. Men must be taught that they cannot be at ease in Zion.

"Every Diocese should provide in its Budget for a sufficient sum to enable the business secretary to put into the hands of every Church family or individual communicant a monthly resume of everything pertaining to the welfare of the Church in that Diocese. Most of our deficiencies arise from the lack of information on the part of the people.

"Above all we must indulge in some stern heart-searchings and if we do we may confidently look for a great revival of religion in the hearts and practices of our people. God will bless us when we are ready."

"Since my advent in the work, I have visited nine Dioceses and up to date have organized ninety-one committees, by my individual endeavor.

"Many have been brought back and influenced into the life and service of the Church through this patriotic appeal who would not perhaps have been otherwise influenced, and the 'Church Welcome Committee' will prove a stepping stone to lead them and show them the way to continued and further effort, in the interests of their fellow man, to the glory of God, and to the satisfaction and welfare of their own souls.

"In no instance have I failed to receive the hearty support of each and every Clergyman that it was my privilege to meet and I refer to their kind hospitality and great assistance with feelings of keen appreciation.

"The spirit of hearty enthusiasm and co-operation on the part of the laymen of our Church that has come within my experience, is a matter of deep significance and encouragement, and evidences the fact that men stand ready and willing to work for the Church, and need only to be shown, how, and the word of encouragement.

"In no instance have I addressed a body of men and failed to secure their willing and ready support, and I believe that the dormant condition more or less prevalent among the men of our Church is due to the fact that their energies have not been properly employed. They have been depending too much upon the Rectors and the women of the Parish; and in this inactivity they have grown forgetful and neglectful of their duties and obligations to the Parish life, and have lost sight of the opportunities that presented as they gazed afar off.

"We can no longer sit complacently in our pews, feeling that because we have paid our little tithe, or fraction thereof, or attended meetings of the organization of our Church, if we happen to have any, or go regularly to the Sunday services, and not show thought or interest in our fellow man. The time has come when we are beginning to realize our duty and the responsibility we owe each other.

The 'Church Welcome Committee,' even in its bare outline, is fraught with wonderful opportunities for helpfulness, and at once calls out all that is truest and best in man.

"I recall the experience of a man, a member of the home committee, who called at the home of a soldier with hesitancy, fearing that his purpose might be misunderstood or that he was encroaching upon their private affairs, but was soon set at ease at the show of appreciation and cordial welcome. The aged parents who had been lax in their Churchly duties were so impressed with the influence that prompted the visit, the kindly words and promise of employment to their boy, in return, came the following Sunday to the Church of their new-found friend. Later they were baptized and the returning lad was welcomed into a home of Christian love. In relating this instance, tears filled his eyes, for although a so-called Churchman all his life, it was the first time that he had realized the joy and comfort that can come from no other source than in the service to the Master."

SUMMARY

The secretaries were kindly received throughout their journeys with some exceptions. They found generally that the laity were ready and willing to organize for action. In a great many instances the Clergy, while interested in the Parish Plan, hesitated to call on their laymen to do any constructive work which would require the giving of their time. On the other hand, the laymen in many Parishes were unwilling to do anything unless led by their Rector. It appears that the Church to-day in many places is in the clutches of a vicious circle which surrounds and throttles constructive Christian service. It is clearly the duty of the laity to bestir themselves and shake off the lethargic stupor which now possesses them and do the work which is theirs to do. A very prevalent notion seems to pervade the minds of laymen that they employ the Rector to perform Christian service for them. Just as one hired a substitute to perform military duty during the War of the Rebellion—they seem to feel that paying their quota of Church expenses and apportionments makes them immune from all constructive Christian work, and in this position they seemed to be sustained by many of the Clergy, for in response to the letter and leaflet suggesting the Parish Plan and offering the help of the secretaries—without expense to the Parishes—very meagre replies were received. The letters were not given the hearty response that might have been expected from the Clergy. Their interest was not made known and they apparently did not welcome any lay assistance.

The secretaries' work resulted in the formation of 808 Church Welcome Committees scattered through 83 Dioceses. In every instance a letter from the Central Office was sent to the chairman or secretary of the committee and helpful correspondence initiated which has resulted in disseminating useful and

practical suggestions of successful methods to other Parishes. Committees in each Diocese have been encouraged to correspond with one another in order that they might co-operate in finding employment and otherwise caring for the returned men. To make this possible a list of the names of chairmen and secretaries with addresses was mailed to each chairman in the Diocese as soon as the visit of the secretary to that diocese was concluded. More than 8000 laymen have had the Parish Plan presented to them personally and have been more or less awakened to a greater activity in the Church.

Will all the Church Welcome Committees "carry on?" Probably not—it has never been considered that they would. Many of them will be inactive, some will flourish for a season and be disbanded but some will grow into permanent lay work that will bring results and make for a richer and more Christ-like Church.

The little band of secretaries that went forth to do this big work have done their best and have laid their results and observations at the feet of the Church, to which they are so devoted, with a prayer that their work will not have been done in vain. They may be but the outriders—the advance guard who have preceded but a short distance ahead of the vast body of Christian soldiers who are even now preparing to storm and capture the World for Christ.

FINANCES

Early Support Made the Undertaking Possible—Finances Taken Over By War Commission—Brotherhood War Treasurer Given to War Commission—Final Statement—Auditor's Detailed Report.

PLANS set in motion by men need support in order to accomplish the ends desired, and this support must necessarily be in part of a financial nature.

A will to work, and to sacrifice, backed up by unlimited energy can accomplish wonders but without financial support the end cannot be attained.

The fabric of our social order is so constituted that the golden threads of endeavor are interwoven by the worker into the warp and woof of the labor of those who give their means that the endeavor may find expression.

At the outset, this plan to render service during the war was organized by the Brotherhood of St. Andrew but it soon became apparent that adequate means to "carry on" to meet the very large opportunities offered must be obtained outside the organization by appealing to Churchmen generally. This the Army and Navy Department was prepared to do, and the machinery for undertaking the raising of the funds was in motion when the Church War Commission was instituted, and took hold of the general direction of all war work of the Church. Then by mutual agreement the raising of the funds was left in the able hands of the Commission, which arranged to provide funds for all activities of the Church relating to the soldier and sailor in camp and overseas. Prior to this the Brotherhood had received the sum of \$5990.15 from individual contributors which was turned over to the War Commission when it assumed responsibility for the raising of the amount needed to cover our budget. Mr. Arthur E. Newbold was then treasurer of our fund. Our contribution to the effort of the War Commission was made in urging our Brotherhood membership to join in the giving and co-operating in the raising of the funds wherever possible—but more particularly by the release of Mr. Newbold as our treasurer to take over the stewardship of the War Commission fund with its larger purpose. Mr. George Wharton Pepper, who succeeded Mr. Newbold as treasurer of our department, has reported fully in his financial statement annexed the use of \$183,162 80 from the beginning of the work to September 1, 1919, at which time, with the approval of the Executive Committee of the War Commission, the unexpended balance, amounting to \$27,708.23 was paid over to the treasurer

of the National Brotherhood to be expended in the financing of the unfinished business of this Department and work related directly or indirectly thereto.

Ours was a service of men and the funds entrusted to us were spent not for buildings, equipment or supplies, but entirely for the maintenance of our secretries, who merely asked to be reimbursed for definite requirements to make possible their service. All gave liberally of their time and energy and some of their means as well. The efficient service of our workers cannot, however, be measured in dollars and cents, since a number of them worked without remuneration, while the others received only nominal stipends.

In this connection the following brief summary epitomizes the entire story of the financial activities:

Cash received from contributions	\$ 5,995.15	
Cash received from Church War Commission	204,352.63	
Cash received from Interest, etc.	523.25	
		\$210,871.03
Expenditures for field expenses	\$132,451.62	
Expenditures for Central Office*	50,711.18	
		183,162 80
Sept. 1, 1919 Balance on hand		\$ 27,708.23

Examination of the detail expenditure in the schedule appended will give a fair idea in which the business side of the venture was handled. The bills represent labor and expense items made up of many thousand vouchers, all of which have been carefully approved and audited, as will be noted from the certificate of our auditor, Mr. R. J. Bennett. The business side of the management has been carried on throughout the work in manner conforming to the usual practice of careful supervision in large enterprises.

*Including cost of compiling the Great Honor Roll and correspondence with the men.

ROBT. J. BENNETT

CERTIFIED PUBLIC ACCOUNTANT

Land Title Bldg., Philadelphia

September 2, 1919.

To the Executive Committee,
Army and Navy Department,
Brotherhood of St. Andrew,

Gentlemen:

I have made an audit of the cash receipts and disbursements of the Army and Navy Department of the Brotherhood of St. Andrew in the United States for the entire period from May, 1917 to August 31, 1919:

The audit covers the records of the Treasurer, Mr. George Wharton Pepper, and the records, vouchers and accounts of the Executive Secretary, Mr. F. S. Titsworth, for expenses both paid and unpaid, all of which have been found correct, and carefully recorded.

For your convenience in making reference, I have set forth the results of the department's activities in the following exhibits:

Exhibit A—Statement of Cash Receipts and Disbursements.

Exhibit B—Summary of Field and Office Expenses both paid and unpaid, with percentages.

Exhibit C—Balance Sheet at August 31, 1919.

Exhibit D—Statement of Cash Receipts month by month during the entire period.

Exhibit E—Statement of Field Expenses and Stipends month by month during the entire period.

Exhibit F—Statement of Office Expenses month by month during the entire period.

From the beginning of activities in May, 1917, until October 17th of the same year, all disbursements of cash aggregating \$3,611.67 were made through the Brotherhood of St. Andrew, to whom full reimbursement was made subsequently out of funds received from contributions. The Treasurer upon withdrawal on July 31, 1919 turned over a cash balance of \$29,703.24 to the Executive Secretary through whom all cash transactions passed during the month of August. The cash

balance to be handed over in turn by the Executive Secretary to his successor on August 31, 1919, is \$27,708.23 as shown by the cash statement herewith, Exhibit A.

The available cash balance will be considerably reduced after the payment of outstanding bills amounting to approximately \$7,719.12 as shown in the balance sheet, Exhibit C. Stamped envelopes and cards valued at \$113.11 were returned to the post office and credit received therefor payable in stamps as needed. Neither the credit stated nor the stamps drawn against it is included in the statements. There is still an available credit balance therein of \$68.46 and stamps on hand worth \$23.42, being a total of \$91.88.

The inventory of equipment, office furniture, supplies, etc., has been made up in detail and is on file in your office for reference. No values have been placed thereon.

I hereby certify that the accompanying statements and balance sheet as of August 31, 1919 present in my judgment the true condition of facts with respect to the Army and Navy Department of the Brotherhood of St. Andrew, and that they are in agreement with the books and records of the department.

Respectfully yours,

R. J. BENNETT,
Certified Public Accountant.

EXHIBIT A

ARMY AND NAVY DEPARTMENT BROTHERHOOD OF ST. ANDREW
STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

Covering the entire period from May 26, 1917 to August 31, 1919.

CASH RECEIPTS

From Church War Commission.....	\$204,352.63	
From contributions.....	5,995.15	
From interest on bank balances.....	469.86	
From sales of church welfare committee buttons.....	33.39	
From miscellaneous sales.....	20.00	
Total cash receipts (Exhibit D).....	\$210,871.03	

CASH DISBURSEMENTS

For field stipends of field and camp secretaries (Exhibit E).....	\$87,447.02	
For field expenses.....	\$46,438.17	
Less refunds.....	1,986.36	
(Exhibit E).....	44,451.81	
For office salaries (Exhibit F).....	25,486.61	
Advances for field expenses, not yet reported.....	552.79	
For office expenses, rent, etc. (Exhibit F).....	24,904.61	
Final Report—payments to date (Exhibit F).....	319.96	
Total cash disbursements	183,162.80	
Cash Balance, August 31, 1919.....	\$27,708.23	
Balance in Bank, Commonwealth Trust Company....	\$27,706.19	
Cash in hand.....	2.04	
Total balance.....	\$27,708.23*	

* Against this balance there are outstanding obligations of approximately \$8,000. See balance sheet.

EXHIBIT B

ARMY AND NAVY DEPARTMENT BROTHERHOOD OF ST. ANDREW

SUMMARY OF EXPENSES PAID AND UNPAID

Comprising Field and Office Expenses both paid and unpaid for the entire period with percentages, from beginning of activities to August 31, 1919.

FIELD EXPENSES

<i>Account</i>	<i>Paid</i>	<i>Unpaid</i>	<i>Total</i>	<i>Percentages</i>
Transportation.....	\$17,928.79	.....	\$17,928.79	9.42
Board and lodging.....	17,281.40	\$144.93	17,426.33	9.15
Miscellaneous.....	9,241.62	.....	9,241.62	4.86
Stipends of secretaries.....	87,447.02	.....	87,447.02	45.94
Total.....	\$131,898.83	\$144.93	\$132,043.76	69.37

OFFICE EXPENSES

Office salaries.....	\$25,486.61	\$119.00	\$25,605.61	13.45
Office rent.....	537.50	.....	537.50	29
Stationery and supplies.....	1,896.53	.....	1,896.53	1.00
Postage.....	5,390.48	.....	5,390.48	2.84
Office fixtures.....	1,398.62	40.80	1,439.42	76
Printing.....	4,347.33	.....	4,347.33	2.28
Literature.....	7,064.22	*1,924.00	8,988.22	4.72
Miscellaneous.....	4,269.93	†1,790.39	6,060.32	3.18
Final Report, printing, engraving, etc.....	319.96	‡3,700.00	4,019.96	2.11
Total.....	\$50,711.18	\$7,574.19	\$58,285.37	30.63
Grand total.....	\$182,610.01	\$7,719.12	\$190,329.13	100.00

* Adjusted charge on supply of St. Andrew Cross.

† Including \$1,700 appropriated for expenses to meeting of field secretaries at Detroit. See balance sheet.

‡ Estimated closely.

EXHIBIT C

ARMY AND NAVY DEPARTMENT BROTHERHOOD OF ST. ANDREW

BALANCE SHEET

At close, August 31, 1919

ASSETS

Cash in Commonwealth Trust Company.....	\$27,706.18	
Cash in office.....	2.39	
		\$27,708.58
Advances to field secretaries, outstanding balances not yet reported for distribution.....		552.79
Office equipment, files, stationery, books, etc., on hand—not valued		
Total assets.....		\$28,261.37

LIABILITIES

Miscellaneous bills for office expenses, etc.....	\$250.19	
Estimated remaining cost of printing and binding the Final Report of the Department.....	3,700.00	
Due to Field secretaries for moneys expended.....	144.93	
Brotherhood of St. Andrew, for adjusted charge on St. Andrew's Cross	1,924.00	
Appropriation by Executive Committee for expenses of final meeting of Army and Navy Council and field secretaries at Detroit, October 4, 1919.....	1,700.00	
Total liabilities.....	\$7,719.12	
Balance to credit of General Fund, being amount available after payment of liabilities.....	*20,542.25	
Total.....		\$28,261.37

NOTE.—Stamps on hand and credit at the Post Office for stamped envelopes returned, \$91.88, not included above.

* This amount will be further reduced upon final distribution of field secretaries' balances shown above and by any further bills that may come in, also by expenses of operations during September.

EXHIBIT D

ARMY AND NAVY DEPARTMENT BROTHERHOOD OF ST. ANDREW

STATEMENT OF CASH RECEIPTS MONTHLY

From May, 1917, to August 31, 1919

May	From War Commission	Sales	Interest	Contributions	Totals
1917					
May				\$1,200.00	\$1,200.00
June				640.00	640.00
July				1,899.66	1,899.66
August			\$3.56	589.50	593.06
September				1,227.00	1,227.00
October			33.53	111.00	144.53
November	\$10,000.00			115.00	10,115.00
December	5,000.00		.81	36.00	5,036.81
Totals	\$15,000.00		\$37.90	\$5,818.16	\$20,856.06
1919					
January	\$4,181.84			\$10.00	\$4,191.84
February	5,000.00			1.50	5,001.50
March	6,352.63			6.00	6,358.63
April	11,250.00			45.00	11,295.00
May	7,568.16		\$80.17	37.39	7,685.72
June	9,000.00			22.10	9,022.10
July	9,000.00			38.00	9,038.00
August	18,000.00			7.00	18,007.00
September					
October	19,000.00			4.00	19,004.00
November			132.59	1.00	133.59
December	10,000.00		16.35		10,016.35
Totals	\$99,352.63		\$229.11	\$171.99	\$99,753.73
1919					
January	\$10,000.00			\$1.00	\$10,001.00
February	10,000.00				10,000.00
March	10,000.00			4.00	10,004.00
April	10,000.00				10,000.00
May	10,000.00	\$8.00	\$117.96		10,125.96
June	10,000.00	18.25			10,018.25
July	30,000.00	7.14	84.89		30,092.03
August		20.00			20.00
Totals	\$90,000.00	\$53.39	\$202.85	\$5.00	\$90,261.24
Grand total	\$204,352.63	\$53.39	\$469.86	\$5,995.15	\$210,871.03

EXHIBIT E

ARMY AND NAVY DEPARTMENT BROTHERHOOD OF ST. ANDREW

STATEMENT OF FIELD EXPENSES PAID MONTHLY FOR ENTIRE PERIOD FROM MAY, 1917, TO AUGUST 31, 1919

Months	Transportation	Board and Lodging	Miscellaneous	Total Field Expenses	Field Stipends	Total Expenses and Stipends
1917						
May to September, inclusive.....	\$76.39	.....	\$526.24	\$602.63	\$500.00	\$902.63
October.....	657.70	.....	.....	657.70	1,366.11	2,023.81
November.....	424.67	\$37.50	243.17	705.34	1,570.54	2,275.88
December.....	269.07	277.83	242.03	788.93	2,307.80	3,096.73
Totals.....	\$1,427.83	\$315.33	\$1,011.44	\$2,754.60	\$5,544.45	\$8,299.05
1918						
January.....	\$215.58	\$467.28	\$100.70	\$783.56	\$2,694.90	\$3,478.46
February.....	273.87	548.59	276.42	1,098.88	3,047.75	4,146.63
March.....	186.94	320.15	234.97	742.06	3,476.94	4,219.00
April.....	268.45	.....	232.36	759.73	3,591.66	4,351.39
May.....	561.88	498.71	745.42	1,806.01	4,492.04	6,298.05
June.....	340.23	227.40	446.78	1,014.41	4,325.87	5,340.28
July.....	537.73	462.41	731.49	1,731.63	5,027.90	6,759.53
August.....	634.18	459.47	502.10	1,595.75	4,488.99	6,084.74
September.....	684.54	460.24	271.50	1,416.29	4,844.34	5,660.63
October.....	661.25	379.27	218.23	1,258.75	4,432.48	5,691.23
November.....	338.91	179.56	535.28	1,053.75	4,787.33	5,841.08
December.....	356.59	362.40	629.20	1,348.19	5,232.82	6,581.01
Totals.....	\$5,060.15	\$4,624.41	\$4,924.45	\$14,609.01	\$49,843.02	\$64,452.03
1919						
January.....	\$554.71	\$533.39	\$268.09	\$1,356.19	\$5,171.82	\$6,528.01
February.....	1,917.11	804.06	307.42	3,028.59	4,865.79	7,894.38
March.....	987.92	715.40	386.86	2,090.18	4,547.66	6,637.84
April.....	1,259.25	1,552.76	457.65	3,269.66	4,294.43	7,564.09
May.....	1,056.13	1,659.83	499.60	3,215.56	4,099.58	7,315.14
June.....	817.86	1,441.72	265.21	2,524.79	3,966.66	6,491.45
July.....	1,001.69	1,620.01	222.22	2,843.92	4,924.47	7,768.39
August.....	2,330.53	2,498.88	140.61	4,970.02	189.14	5,159.16
Expenses advanced but not distributed in former months.....	1,515.61	1,515.61	758.07	3,789.29	.....	3,789.29
Totals.....	\$11,440.81	\$12,341.66	\$3,305.73	\$27,088.20	\$32,059.55	\$59,147.75
Grand total.....	\$17,928.79	\$17,251.40	\$9,241.62	\$44,451.81	\$87,447.02	\$131,898.83

NOTE.—Miscellaneous field expenses comprise postage and telegrams, automobile expenses, uniforms sent from head office, etc.

EXHIBIT F
STATEMENT OF OFFICE EXPENSES PAID MONTHLY FROM MAY 26, 1917, TO AUGUST 31, 1919

Months	Total	Office Supplies	Rent	Station- ery and Supplies	Office Fixtures	Printing	Miscell- aneous	Later- ature	Postage	Final Report
1917										
May to September inclusive	\$373.85	\$168.00		\$5.50	\$78.07	\$117.18	\$0.60	\$4.50		
October	1,542.97	358.95		62.26	252.50	44.25	32.00	781.65	11.36	
November	730.11	415.00		32.12	98.20	45.00	133.29	1.00	65.50	
December	1,610.34	617.68		151.22	205.75	33.50	214.06	344.13	44.00	
Totals.....	\$4,317.27	\$1,559.63		\$251.10	\$634.52	\$239.93	\$379.55	\$1,131.28	\$120.86	
1918										
January	1,219.75	442.16	\$25.00	\$62.65	\$86.00	\$309.75	\$162.92	\$2.50	\$128.77	
February	1,372.39	948.83	25.00	16.76	26.65	74.60	36.12	2.50	241.93	
March	1,116.85	503.96	25.00	83.36	45.85	109.09	136.59	1.00	212.00	
April	1,956.82	515.23	25.00	9.40	34.40	158.75	80.36	953.51	180.17	
May	2,885.44	1,306.38	25.00	261.10	5.50	92.55	212.33	782.20	200.38	
June	1,534.22	911.25	50.00	29.00	40.00	161.25	105.20		227.52	
July	2,320.96	837.66		31.77		711.85	114.55	396.68	228.45	
August	2,208.33	1,335.12	25.00	39.29	105.00	30.00	112.60	331.32	176.00	
September	2,111.55	928.17	50.00	81.17	12.00	212.75	201.13	495.33	221.00	
October	2,180.59	1,100.34		106.28	96.60	60.12	138.94	333.01	285.30	
November	3,700.31	1,674.78	25.00	38.79		187.25	21.15	442.14	1,311.20	
December	5,990.02	1,770.55	25.00	113.56	44.10	352.28	1,556.32	614.47	613.74	
Totals.....	\$27,697.23	\$12,274.43	\$300.00	\$873.13	\$496.10	\$2,460.24	\$2,878.21	\$4,384.66	\$4,030.46	
1919										
January	\$3,011.60	\$1,906.60	\$37.50	\$178.88	\$3.15	\$376.85	\$87.42	\$200.75	\$130.45	
February	2,755.81	1,575.07	75.00	120.50	75.00	265.68	69.50	345.61	229.45	
March	2,877.61	1,536.25		107.24	149.05	332.94	120.37	336.40	295.95	
April	2,476.24	1,504.02	25.00	121.61		303.71	123.55	183.35	215.00	
May	2,495.66	1,464.58	25.00	120.97		171.11	387.58	166.02	160.40	
June	1,831.33	1,183.20	25.00	26.18	40.80	115.14	136.95	142.66	161.40	
July	1,596.07	1,310.80	25.00	64.65		33.38	40.88	74.85	45.51	
August	1,652.36	1,171.67	25.00	32.27		48.95	45.87	8.64		\$319.96
Totals.....	\$18,696.68	\$11,652.20	\$237.50	\$772.30	\$268.00	\$1,647.16	\$1,012.12	\$1,548.28	\$1,239.16	\$319.96
Grand Total.....	\$50,711.18	\$25,486.26	\$537.50	\$1,896.53	\$1,398.62	\$4,347.39	\$4,270.29	\$7,064.22	\$5,330.48	\$319.96

NOTE.—Miscellaneous column comprises telegraph and telephone expenses, Christmas cards, buttons, etc.
See Exhibit B for further list of unpaid expenses.

COMMENDATORY LETTERS

Appreciation of the Work by the Church at Large—The Bishops on the Work
—Letters from Clergy in the Service and at Home—Letters from Mothers
—Bishop Tuttle's Letter.

THE Church at large has been appreciative of the lay work in the camps and the Central Office of the Army and Navy Department. Bishops, Priests, laymen and laywomen—fathers and mothers, sweethearts and wives, sisters and brothers and friends have been good enough to write letters commending the work. This story would not be complete without giving to those who may be interested an opportunity to read some of the opinions which have been expressed. Destructive criticism has been rare indeed and that was confined to the early days of the work. It is not contended here that all skeptics and doubters have been won over, because there are many Clergy who still believe that there is very little, if any, place in the Church for lay religious workers serving to spread the Master's Kingdom by the exercise of their own personal initiative. But of such critics none have reduced their criticism to writing; and so they cannot be quoted here, which would have been gladly done, because this record has consistently endeavored to draw a true picture of actual conditions without fear or favor. It is often too true that "silence" not only "breeds consent," but contempt, which "speaks louder than words." Those who have not been friendly are referred to the friends who have written the kindly and gracious letters that are here given, because as a separate organization the Army and Navy Department upon the submission of this account of its labors is dissolved and becomes one of the memories of the tragic years that are past and gone.

In a letter to E. H. Bonsall, the Rev. Dr. Washburn, Secretary of the Church War Commission, writes:

"Bishop Lawrence thought you might like to see this quotation from a letter of Bishop Perry's (then in charge of the overseas work of the War Commission in Paris) dated August 12, 1918:—'The lists received from the Brotherhood are carefully prepared, accurate and of very great value'—inasmuch as it reflects great credit on the work of the Philadelphia office." This refers, of course, to the Registration of the Great Honor Roll which has been fully described in a previous chapter, and the names from this Honor Roll, with the military addresses of the men, which were sent to Bishop Perry.

The commendation which came from Bishops of the Church generally concerned work which they themselves had seen. Many of them wrote the Brotherhood secretaries personally, telling them of the real contribution they were making for the Church.

"I cannot help thinking that it is largely a laymen's work," wrote Bishop Beckwith to the secretary at Camp McClellan. "I often think of you and I have often said that you are doing the work of a Camp Chaplain better than anyone I know. (Saving the Regular Chaplains, or those in YMCA work, the Priest seems a lost quantity.) Let nothing discourage you—you are God's man, doing God's work. This is surely the laymen's day. God bless you."

Not far from Camp McClellan there were two other Brotherhood secretaries whose work was closely observed by Bishop Theodore DuBose Bratton. Of the secretary at Camp Shelby, Bishop Bratton wrote:—"I was down at Camp Shelby and confirmed a good large class for Mr. Murdoch and the two Chaplains. Murdoch has done perfectly splendid work and the boys there are perfectly devoted to him. They call him 'Dad' and that means a vast lot to those soldier boys who like to feel him near them all the time. I feel that my own judgment concerning the lay work, rather than a resident Civilian Chaplain, is completely justified. You couldn't possibly have selected a better man for the job."

And of the secretary in the adjoining State, at Camp Beauregard, Bishop Bratton wrote in his *Journal*:—"The presence of Mr. Shields of the St. Andrew's Brotherhood is a very distinctly excellent contribution to the religious work among the soldiers, just as Murdoch's labors are so valuable at Camp Shelby."

During the Influenza epidemic Bishop John N. McCormick co-operated splendidly with the Brotherhood secretary at Camp Custer. That cloud of pestilence had passed when he wrote:—"I am very glad that I have been of any help to you during the epidemic conditions, and certainly you have been an inspiration to all of us in the fidelity and intelligence with which you carried on your work."

An ardent war worker was Bishop Charles E. Woodcock, and his tribute to the service rendered by the Brotherhood secretary at the Camp that was almost at his door, might have come from many other Bishops had they had the opportunity to observe the work:—"I should like you and the whole Brotherhood to know of the splendid work which Mr. Swigert is doing among the soldiers in Camp Zachary Taylor. His services are invaluable. Day and night he is at his post and is a cheerful and most indefatigable worker.

"Mr. Swigert has brought many men to the early celebration in the camps. He also has presented a large number both for Holy Baptism and for Confirmation. Whenever I have mentioned the name of a soldier to be looked up, this work is attended to at once.

"Our Civilian Chaplain, the Rev. D. C. Wright, feels as I do regarding the helpful services of Mr. Swigert."

No small part of the inspiration and encouragement Mr. Swigert received in his work came from another indefatigable worker in this camp—Mrs. Swigert. Numbers of soldiers, especially men in the hospital, have written and testified to the loving care and motherly devotion bestowed upon them by this truly Christian woman.

Bishop Talbot writes:—"Mr. Ray C. Reese, of the Brotherhood, is now at Camp Crane, Allentown, doing an excellent work. You know I have written you before begging you to let us have a man for Camp Crane. You said you would gladly consider our appeal. Now will you not let Mr. Reese remain here under your auspices? We have no Chaplain now, under the new order, and the Rev. Robert N. Merriman, of the Mediator, is most anxious to have some one to help him get hold of our Church boys there. I shall deeply appreciate your favorable action." It was a matter of deep regret that this request could not be granted.

Bishop Gailor writes:—"I want to express my great satisfaction with the work which Mr. Poole is doing in Fort Oglethorpe, near Chattanooga, as the Brotherhood representative. He is a fine man and thoroughly in earnest and has won the respect and confidence of the troops."

The Diocese of Western Michigan paid a signal tribute when it adopted, by a rising vote, the following resolution and forwarded it to the Brotherhood Central Office: "Resolved, That the Convention expresses its appreciation of the splendid work being done at Camp Custer by the Rev. Wm. Heilman, Camp Pastor, and by Mr. C. J. S. Williamson, Brotherhood of St. Andrew Secretary; and that the Secretary of this Convention be instructed to communicate this to the Church War Commission, and to the Secretary of the Army and Navy Work of the Brotherhood of St. Andrew."

Acknowledgment is made elsewhere for many favors received from the Diocese of Pennsylvania. Not the least of these has been the friendly spirit of Bishop Rhinelander, who writes:—"Although it is not necessary, I desire to give formal expression of my great appreciation of the splendid work which the Brotherhood has done for our men in the war, in which you have taken such a leading part.

"Not the least part of the work you have done is the creation of a real self-consciousness on the part of the Church which, if it can be conserved, is sure to lead to really great results in the future."

When the General Brotherhood launched its Advance Program it received

commendatory letters from many Bishops. And among these were several voluntary words of thanks to the Army and Navy Department:—

From Bishop Morrison:—"The war work of the Brotherhood has earned the grateful appreciation of us all, and your present call to personal consecration in the service of the Master, if heeded and obeyed by our people, will prepare us to give to our young soldiers when they return to us, a welcome which will be an uplift and a help to high and noble living."

From Bishop Matthews:—"I wish to say how splendidly I feel the Brotherhood of St. Andrew has responded to the call of service. Mr. Goodall, at Camp Dix, has done a remarkable piece of work. The interest of the Brotherhood generally as done in the cantonments is manifest."

From Bishop Burgess:—"When the nation entered into the war the Brotherhood immediately recognized its duty, and its influence has been felt in the camps, in the hospitals, and on the fields of battle. It is therefore good news that the Brotherhood is proposing to meet the problems of peace which will be even more complicated and far reaching than those of war, both for the country and for the Church."

From Bishop Fiske:—"I hear repeatedly, from YMCA men, that the war work of the Brotherhood has been an inspiration and incentive to them as to others, as well as a splendid service to the Church. It is work that is distinctly religious, not merely social, and yet religious in so manly and straightforward a fashion that it is never unwelcome in camp, but always gladly received and usually proves remarkably effective."

From Chaplains in the service both Commissioned and Civilian, from Clergy serving as YMCA secretaries and from other Clergy there was a virtual stream of letters during the war praising the Brotherhood's work. Typical letters from among these here follow without comment:—

"What a wonderful letter of greeting you have sent out to our boys in the ranks! Thank you so much for the specimen copy and for the beautiful calendar.

"I am very proud of my association with the Brotherhood of St. Andrew in the great work that it has carried on. When I see you I shall tell you of case after case, of this boy and that boy at the front, coming to me with Brotherhood of St. Andrew *Cross*, pointing out to me with all the pride of discovery my name which he had identified in the roll of the Army and Navy Council.

"We are just entering the New Year. May it bring to you and your association of the Brotherhood, access of grace to do His will, and increase of joy in doing it. Very sincerely yours, George Craig Stewart."

From a Senior Chaplain, not a Churchman:—"Your very kind letter was received and greatly appreciated. Mr. Poole has gone and I take this opportunity to say to you that no man within my knowledge and under my observation has more fairly won commendation for distinguished service. I doubt if there has been a man in the Park who has been helpful to as many people as has Mr. Poole.

"Our good wishes go with him. He is a man of fine spirit and tireless energy. He is so modest withal, I shall have to ask you to furnish him with a copy of this letter of appreciation which I write on behalf of the Chaplains' Association. Had I written him direct I fear he would never acknowledge the facts as charged herein. Very sincerely, J. H. Sutherland, Major-Chaplain, U. S. Army."

"Thank you for wiring me at once about McConnell's death. We have all been much broken up over the news. He was known all over the Camp, and I don't believe anyone else over there had so many friends. There was something about Mack's genial manner and his desire to serve that won the admiration of all.

"Mack never held back from any duty—never mind where it might lead him, or what dangers it might involve. His indomitable faith, his full-hearted consecration and earnestness, his unselfishness and sacrifice were a constant inspiration to all of us fellow-laborers. No act of service to the men was either too small or too menial for Mack to do. The last time I saw him at the Camp—a few days before he became sick—he told me that he had spent the morning at the Hospital shaving the men, and shampooing their heads. I think he said he had rubbed more than twenty heads! The boys went to him with their troubles and woes, and he was always ready to sympathize with them and help them. He was almost *too* generous, and sometimes a few of the men imposed upon his generosity—as he would withhold nothing from them. Sometimes he would 'go broke' for a week or more, because he had loaned all he had to fellows who were hard-pinched, or who wanted to go on a furlough.—Rev. Ambler M. Blackford, St. Helena's Church, Beaufort, S. C."

"The Brotherhood has sent to this Camp, Mr. Harvey, to represent the interests of the Church. When a man performs his work poorly, or shows himself in the least degree unworthy of the trust that has been given him, there are many who would lose no time in telling you of it. So when a man is performing his work efficiently, seriously, and devotedly, those who are responsible for him should be told of it. That is why, unknown to him, I write this note. It gives me a peculiar pleasure to recommend Mr. Harvey for your special consideration.

"Bishop Keator, who is no mean judge of men, said to me, in words to this effect, that if Mr. Harvey would consider Orders, he would confer them upon him primarily on the strength of his work in this Camp.

"Mr. McGinnis, Rector of Holy Communion, Tacoma, said, 'Mr. Harvey is a consecrated man. I am a better man for having known him.'

"Mr. Harvey has shown a whole-souled co-operation with me in my work. He is always 'on the job.' He is conscientious in his work. And what counts is,—he gets results. He has been of inestimable value to me; he has rendered effective assistance to me; I want you to know that I appreciate the man you have sent to this camp. Faithfully yours, H. L. Winter, Chaplain, 1st Infantry."

"I would look with dismay on the curtailment of Brotherhood activities here at Camp Dix. That our Club has been crowded to its capacity in the last week, and that attendance at services is now always over a hundred, and sometimes more than double that number, is largely due to the quiet and yet effective work of Mr. Coyte. Now that we have our entire establishment in running order, and the use of an office adjoining the Church for the Brotherhood Secretary, if he would care to use it, I am sure that the definite program which has been so carefully worked out and so amply vindicated in the other camps, can be properly developed even though our contact with the men will be brief. I question only whether it would not be wiser if the opportunity were given, to locate the Camp Secretary in a YMCA building, where his opportunity for providing publicity for St. George's Church would be greater than here.

"Please advise me of the way in which I can best serve the Brotherhood and the Church here at Camp Dix.

"With kindest regards and all good wishes, I am, faithfully yours, Karl Morgan Block."

"May I add, in conclusion, that this work would not have been possible but for the very efficient help of Mr. H. L. Choate, representative of the Brotherhood of St. Andrew. He is a wonderfully efficient man, especially in the initial stages of personal work.—Chaplain Bernard Iddings Bell, Great Lakes."

"The Brotherhood at Great Lakes hit at the heart of the problem, and hit well. It hit well because it did not try to bring outside influence to bear. It simply got groups of men in the individual barracks together, encouraged them, and then left them to themselves to work out their own problem.

"I worked as Chaplain for six weeks at Great Lakes and I think knew the life thoroughly. I have no suggestions to make, because the work suited me so thoroughly, excepting one, to make a few more Larry Choates. He learned to sell Quaker Oats in his early youth. Then he took to presenting religion under the suggestions and principles of 'modern salesmanship.' He interested me so that

I am now studying a large book on *Salesmanship*. It certainly worked with him.—Charles N. Lathrop.”

This next letter has special significance as it covers the work of three secretaries:—

“I feel I must write and tell you how once again, and for the third time, your judgment has demonstrated the wisdom of your choice in the selection you have made in sending us Mr. Frank M. Bailey, as the Brotherhood of St. Andrew Secretary, for our Episcopal Hut at Camp Shelby. First we had Murdoch, then we had Shields, and now we have Bailey—all admirable men and secretaries. Murdoch was the hustler, Shields was the experienced and spiritual leader of men. Bailey is the quiet, sincere, gentlemanly, hardworking, stick-to-it man. As Civilian Chaplain I have had a happy time with each and all of these men—a state and condition of affairs, due largely to the splendid judgment you have exercised in the selection of these gentlemen as Brotherhood secretaries at Camp Shelby. In the part you have played in sending us these men you have my sincere gratitude and warm thanks.

Bailey is certainly a good man, and I am glad you sent him to us.—W. S. Simpson Atmore, Civilian Chaplain, Episcopal Hut, Camp Shelby.”

“The work of the B. S. A. has been wonderful and unique. It has my strongest support and I am certainly pleased with it. No other agency could have been as effective and the Church as a whole owes the Brotherhood a debt of gratitude. More power to you and God bless you.—Charles H. L. Ford, formerly Chaplain, U. S. Army.”

There have been so many letters reproduced in earlier chapters, written by men in the service that further mention of their appreciation of the Brotherhood's work may seem unnecessary. However, as a final tribute from the men themselves, here are the letters of two officers, one written during the early days of the work and the other near its close:—

“I am requested by the officers and men of my Battalion to address a letter to you requesting that upon the departure of the 39th Division for Overseas, that Mr. E. A. Shields be authorized to accompany us.

“Mr. Shields has endeared himself to every member of the command in such a way as to make his services invaluable and it is very questionable if his place could be filled on account of the length of time that he has been with us, the attachments formed and the untiring efforts which he has constantly made for the social and spiritual welfare of our men.

"Personally I hope that this request can be granted, and am sure that if the organization which Mr. Shields so nobly represents, expects to maintain a representative with the Division, that it would be a mistake to make a change. Very respectfully, Geo. E. Hogaboom, Major 115th Infantry."

"I was at the front when your letter of October 28th, 1918, reached me followed by a copy of *St. Andrew's Cross*. Both of them were greatly enjoyed and it was with much pleasure that I in that way again became affiliated with the Brotherhood of St. Andrew, of which I was a member during my college days, at William and Mary College, Williamsburg, Virginia. I will be very glad to receive the regular monthly issue of the *Cross* of St. Andrew.

"In time for Christmas, I received your splendid 'Christmas Letter' and calendar enclosed, which reached me while I was en route to Germany as a part of the Army of Occupation. I assure you that both of them were very much appreciated, not only because of the interest and good will expressed therein, but because of the great moral lesson it teaches. Such backing by the 'home-folk' stood us in good stead during the active period of hostilities and will now be of greater help to those of us who are fighting the War of Waiting—*Die Wacht Am Rhein*.

"In conclusion, I must again assure you of the great good that I feel your efforts are bringing to the men of the American Expeditionary Forces.

"I remain, very truly yours, Herbert C. Neblett, Major Medical Corps, Surgeon 21st F. A."

There have been no hearts in this war that have borne greater pain, or held forth with greater courage than those of the "Mothers of the Nation." The Army and Navy Department has received no greater inspiration than that found in the letters of grateful mothers written to the secretaries themselves. Here are just four of them:—

"My dear Friend: I guess when you read this that you think I take a great privilege to address my letter as I have but you don't know how much I appreciate your friendship and kindness to my dear boy and also to me. The nature of your letter to me was very much of a surprise. I did not know that my dear boy was hurt. I had not heard it. but being and feeling as I do, it worried me very much at first, but when I think of it, that it could have been so much worse, and to think that he has such a good friend to look to, it gives me so much comfort. Words cannot express our appreciation of your kindness to him. * * * *

"Thanking you many times for your kindness and interest you have taken in our dear boy, with kindest regards, I beg to remain."

"I cannot tell you how much I thank you for your interest in my boy and for what you have done for him. It was hard to have him go, when he is so young, for so long a time away from me, but to know there is strong Christian influence surrounding him is such a blessing. I am so happy that he has taken this step, and he might never have done so if it had not been for you, and so you have my most grateful thanks.

"I expect he will have to be watched over and helped for a long time yet and I hope you will keep me in touch with him as long as he is there. I hope to have the pleasure of thanking you in person some day, and until then, I am, most gratefully yours."

"Your letter was certainly joy to me, more of a joy than I have words to tell. In a way it was a surprise to me, but feel that my prayers have been answered. He has always been a good boy, but this will make him a better boy, and I know he will be able to assist others. * * * *

"Now I want to thank you from the bottom of my heart, for the kindly interest you have taken in him. Also the grand and glorious letter you wrote me telling me of his acknowledgment of Christ as his Saviour. I know in your work you are very busy, and for you to take the time to write me of my son was certainly very kind.

"If you are so thoughtful of all the boys you work with, you are a wonderful man, and will certainly be rewarded for your good work. May the Lord bless you and help you to do more work, as there is still more, much more to do.

"Thanking you again for your kindness, I am, very sincerely yours."

"The letter from the Army and Navy Department of the Brotherhood of St. Andrew has just been sent to me from the U. S. S. *Pennsylvania*, as my son has been detached from that ship for some time. I shall take pleasure in forwarding the letter and calendar to him. I am writing to thank you in the name of all the Mothers who have sons in the Service, for such an expression of Christian interest and love. It is by far the very best Christmas and New Year greeting I have seen this year in our Church. The second greatest Christmas in the World. If the Church could only realize what such a message will mean to our splendid young men, I am sure there would be an awakening. Thank God for the Brotherhood of St. Andrew. For all time they will stand for the finest exponents of what 'Peace on earth, Good Will to Men' really means in this grief-stricken World."

It seems appropriate that the words of our Presiding Bishop, whose approval, blessing and fatherly affection have been with the Army and Navy Department,

from the days when it was making its first efforts on behalf of our Churchmen and Churchboys in the Service, should close this Chapter:—

“I am glad and grateful that the ‘*Acta*’ of the Brotherhood men of St. Andrew in the world war are to be published. Their scheme of ‘*Agenda*’ was a noble one indeed; and one hears from all sides how bravely and efficiently they carried it out on the field of battle, in the hospitals and camps and cantonments and naval stations and military schools of the country. God bless them all. Faithfully and gratefully yours, Daniel S. Tuttle, Presiding Bishop.”

ACKNOWLEDGMENTS

To the Church War Commission—To the Diocese of Pennsylvania and Other Dioceses—To Brotherhood Assemblies—To the Church Periodical Club and Individual Donors—To Other Agencies—To the Central Office Staff—To All Those who Contributed to the Work.

TO the Church War Commission and its Executive Committee for their recognition of the importance of the lay work and their distribution of the War Fund of the Church in such a way as to make possible the carrying into effect of the program outlined by the Army and Navy Council, sincere appreciation is recorded. Special acknowledgment is due Rt. Rev. Theodore Irving Reese, D.D., as Chairman of the Executive Committee, for his valued counsel and effective support. Also for the close co-operation of the Treasurer, Mr. Arthur E. Newbold.

Grateful thanks is extended to the Diocese of Pennsylvania for generously providing rooms in the Church House, Philadelphia, where the Central Office of this Department has been continuously maintained.

Co-operation was established with, and valuable help given by, many Diocesan War Commissions, particularly in the Dioceses of California, Florida, Kentucky, Long Island, Los Angeles, Michigan, Mississippi, New Jersey, Olympia, Pennsylvania, Western Michigan and West Texas.

The Assemblies of the National Brotherhood, notably in Long Island, New Orleans, Norfolk and Richmond, extended much assistance.

The Church Periodical Club through the helpful co-operation of its secretary, Miss Mary E. Thomas, rendered invaluable aid which has been more extensively commented upon elsewhere. Thanks are extended to the New York Bible and Common Prayer Book Society and the New Testament League for Bibles, New Testaments and Prayer Books furnished, and also to all those individual contributors who provided material gifts which were sent to the men serving the Colors, especially:—

F. O. Anderson
Alfred Bennett
Mrs. W. G. Bliss

Charles Crane
Miss Mary L. Dack
Percival H. Granger

William J. Heckles
Philip S. Hudson
Anne T. Jackson

W. P. Johnson	B. S. Smith	Miss Eliza M. Lansdale
F. G. Lamb	B. W. S. Sterling	Miss Mary Martin
Jesse S. Lockaby	A. H. Taylor	Ralph B. Miller
Thos. McCully	Oliver Wallace	George H. Pickering
C. H. Parlour	C. F. Zollinger	Arthur C. Watson
J. S. Sands	Mrs. Joseph Dillabough	
John Sharp	Miss R. Friedman	

Acknowledgment is made to the welfare organizations for materials supplied and courtesies extended to the Brotherhood secretaries within and without the camps, particularly by the American Red Cross, Young Men's Christian Association, War Camp Community Service, Young Women's Christian Association, Knights of Columbus, Lutheran Brotherhood and Jewish Welfare Board.

Grateful thanks is extended to all those generous contributors, who, in the beginning of the work, subscribed to the war fund of the Brotherhood. Through their substantial support the timely organization of the Army and Navy Department in the early summer of 1917 was made possible.

To every one of the long list of correspondents who offered to give their services in personally visiting, corresponding with and ministering to men in the camps whose names were sent them, acknowledgment is gratefully made.

The valuable co-operation of Rev. M. L. Thompson, Senior Port Chaplain at St. John, New Brunswick, Canada, is particularly noted. By sending complete lists with home Parish addresses of American soldiers and sailors in the British Army and Navy at the time of their discharge from service, he made possible a welcome from the Church to the returning men which otherwise would not have been accorded them.

Last, but by no means least, are mentioned those who have been closely identified with the work of the Central Office.

As Assistant-to-the-Treasurer, Mr. John V. Martin, without remuneration and at the cost of much personal sacrifice, faithfully kept the books of account, rendering monthly statements and receipts and expenditures with scrupulous accuracy. The accounts passed the careful inspection of Mr. R. J. Bennett, expert accountant, to whom also is extended thanks for services gratuitously contributed.

It has been humorously said that the Army and Navy Department should have a department called "The Sisterhood of St. Andrew" because of the large number of faithful women who labored so effectively in the Central Office. Too much cannot be said in praise of their unfaltering application to the work. It was because of their faithfulness that an efficient office organization was maintained throughout—even during the strenuous period when good stenographers, typists



FAITHFUL WOMEN WHO LABORED SO EFFECTIVELY IN THE CENTRAL OFFICE. Page 314.

and clerks commanded the highest salaries ever paid for that class of work and were almost impossible to secure at any price. Special acknowledgment is due Miss Esther C. Brown, Secretary to the Executive. Much of the correspondence was carried on under her personal initiative. Also to Mrs. Dora H. Moitoret who held the same position during the first half of the work. Miss Mary M. Brown, Office Superintendent, and Miss Anne W. Steel, Assistant to the Treasurer, rendered splendid Service in their respective departments. The compilation of the Great Honor Roll of the Church is due largely to the faithful work of the Misses Mae F. Cooke, Marie Tanner, Elsie DeTurk and Jessie M. Wilson and Mrs. Emily V. Crowther. Mrs. Margaret A. Peebles and Mrs. Phebe L. Frank worked untiringly on the records and correspondence as did also the Misses Helen E. Fitcher, Carrie B. Sweeting, Mable C. Pfeifer and Mrs. Grace V. Ferg: Miss Gail D. Cole and Miss Grace M. Thompson in the general work and filing also rendered faithful service. Others might be mentioned who served with equal merit. A more interested and self-sacrificing group of workers would be hard to find anywhere.

To the members of the office staff of the National Brotherhood upon whom extra burdens were placed and cheerfully borne, thankful acknowledgment is made of the valuable help given by them.

The story described in the foregoing chapters of the history could not have been written without the many friends of the Army and Navy Department who, by their various gifts and by their prayers, strengthened and guided those bearing the responsibilities and execution of the work—enabling them to carry it through to an accomplished conclusion.

To all who co-operated in this common undertaking of spreading Christ's Kingdom, it has been a great privilege and a happy experience.

OPPORTUNITY

The Army and Navy Department Leaves a Legacy—Summing Up Its Assets—
Guide Posts to Service—"The Burning Torch."

THE Army and Navy Department of the Brotherhood has maintained its work for more than two years. It now turns over to the general organization of the Brotherhood of St. Andrew on behalf of the Church a record of laymen's service, indexed, classified and filed, consisting not only of things tangible but including those higher qualities, impossible of translation into statistical terms or phrases but which relate to spiritual abilities to spread Christ's Kingdom among men. With these records is also included a good will earned and acquired in the training camps of the Nation among the best of its young manhood. These in themselves are a valuable legacy and asset. They are the basis of what may be, if broadly designed, a very unusual work among and by the men of the Church generally. No one who has followed the service done by the Department would be willing that this work should cease, and that no further effort be made to press toward completion the bringing of spiritual happiness and religious vitality to the thousands of young men who have given themselves in the service of their country and are now returning to their homes. To those who have been identified with the Brotherhood's work during this war period, the Church owes a certain responsibility, and in them she has a great latent strength for doing of certain things in the Church that ought to be done. These men who have been reached by the secretaries have shown a *certain* capacity and aptitude for religious work among their fellows. These abilities should now be conserved to the Church and turned to a definite account.

How then shall the Church continue to function through these and similar channels, and not only utilize the abilities of these leaders, but through them greatly enlarge her dominion and bring thousands nearer to Christ? Let us examine some of these potentialities.

One of the best assets now transferred to other hands in the Church by the Army and Navy Department, as it relinquishes its work, is the spiritual and practical experience, gained by the professional and business men who served in the many camps and stations in the intimate and friendly touch with the men in the service; and also the same practical experience of that larger body of men in the Army and Navy who so splendidly accepted their religious responsibilities for their

comrades about them. If every man serving the Nation could have written home the sort of letter that appears as a frontispiece in this volume, the work of the religious forces would have been considered accomplished. But there were great numbers of our men who have been more deeply stirred and quickened spiritually during these heart-rendering times than ever before. Surely, the Church must continue to make use of all the abilities of her men who have given voluntarily of their time and ability to serve her. Many have already signified their intention to study for Holy Orders. Others will turn back to the work in the Church they have always been accustomed to do. There are still others who are waiting for the first opportunity to be offered them to work in God's vineyard. Should there not be a systematic and effective effort to reach all these men and give them the highest service to perform for which their ability and devotion qualify them.

There are also more than 2600 "key-men," so called, whose names are recorded in the Department's files; those who, because of their more than usual interest, have been selected by the camp secretaries and who agreed to "go out and get others." These have aided greatly the efforts of the secretaries to create a fine morale among the men in the camps.

Why not recruit from among these ranks the beginning of a lay order, whose sole purpose is a humble and self-effacing ministry? This opportunity should not be passed lightly. Many of these men are now ready. How shall the call be sounded?

The Church of the New Day will be a Church democratized and in closer touch with the people and therefore more nearly perfect as the Body of Christ. Its Clergy no less than its laymen will find many new things—and old—for its men to do. The *few* laborers should be augmented by all who are willing to consecrate their lives to service.

The files of the Department show an active correspondence with enlisted young men during the war. These young men are sure to be rated as among the earnest and responsible ones—young men of active and responsive personalities. There is here a field of endeavor of great promise. An organization or a group of individuals should take over this list. Young men who are willing to do their part in such a correspondence are susceptible to the best and widest influences. Many of these can be led, through a further correspondence, into the doing of earnest Christian work. A wise writer will become through this mutual correspondence—and it must be mutual if it is to be worth while—a helpful and inspiring friend. And now is the time to effect this, when both young men and their correspondents are "in the mood." Such a correspondence should be well organized on a wide scale, and there is virtually no limit to its expansion.

The Department is turning over to the Church a complete card catalogue

giving the names of more than 104,000 Churchmen who have served in the war. A great many of these have not been confirmed, and some are not baptized, their connection with the Church being merely a superficial one by reason of their own activity somewhere in the Parish life or through family ties. It should be remembered that many of these young men were ready for confirmation just before they departed overseas. Only the failure to secure the ministrations of a Bishop stood between them and this Sacramental Rite. They are particularly ready now and need to be reached promptly if the Church is to realize the benefits of their service. *And it is the solemn duty of the Church to give these men her Sacraments.* Many other thousands of these men are devout communicants of the Church. But between these two classifications is another, that of the young man—and there are tens of thousands of these—who is a “fairly good Churchman,” but who “does not work at it much.” The following up and bringing to Confirmation of the first-named class, and through them reaching their unchurched comrades; and the work of guiding the last-named leaders in an intelligent and resultful endeavor, constitutes the *Alpha* and *Omega* of a great cause in itself. But in addition a mighty service on the part of the men of the Church is possible in reaching the great middle class of men and holding them by giving them things to do, and otherwise preventing them from slipping out of the Church’s life and work. Many of these have been members of “personal workers groups,” and they should not be overlooked in the mobilizing of our men for the New Work of the Church.

Among the files of the Department now being transferred is one containing the names of men and women of the Church, as well as Church organizations, who have contributed material comforts to the enlisted men. This is a form of social service the value of which cannot be estimated. Thousands of men and women, as well as many Bible Classes, Brotherhood Chapters, Men’s Clubs, and other organizations, learned the joy of serving and giving. Their names are a matter of record, and through these various organizations, including the Diocesan and Parochial committees on social service and other similar units, these agencies should continue their work and greatly expand it.

There is also a complete list of men who were in the camps and training stations in this country, as well as in the billets and trenches overseas—and there were thousands of them—who had expressed their desire to read *St. Andrew’s Cross* regularly, and to whom the paper was regularly forwarded. These constitute a group of readers who should be further cultivated and made a nucleus for a wide campaign to induce our active men to read the Church papers and periodicals. If the requests that have been received to send the *Cross* have shown nothing else, surely they have shown that laymen and especially young laymen are interested and are glad to be informed of the work the Church is doing. There is a crying need for a magazine or other periodical for laymen that will tell of *all* the

interesting work of the Church and be so constituted in its method of distribution that it will reach them. If propaganda will cause laymen to bestir themselves then the Church needs propaganda—an official organ that will speak for the Church and one that will go out by the tens of thousands to her laymen. It is not hard to find precedents for the effectiveness of this sort of endeavor. Such a publication would reach more men certainly than a score or several score of missionaries.

Finally, there should be prominently mentioned in this resumé of potentialities the names of chairmen and secretaries of the Church Welcome Committees formed in Parishes, together with the names and addresses of many members of the Committees themselves, all of which are a matter of record classified by Dioceses and Parishes. These Church Welcome Committees have been planned to extend a definite and practical welcome to the returning soldiers and sailors, not simply a social evening and letting that be all, but a definite and practical plan to get the close friendship and confidence of these men and take final steps to enlist them in some form of service in the Church. Over 8,000 laymen are known to have been reached by this Parish Plan, who are scattered far and wide throughout the land, and are furnishing to the Church in these communities an asset of inestimable value and an opportunity and responsibility that may not be disregarded. After the enlisted men have returned to their Parishes and the enthusiasm of welcoming them socially and otherwise has worn away, comes the hard problem of fitting them into the Parish work and life. It is a problem in the solution of which all the organizations of the Parish should have their part. These men should be classified by Rectors and their committees, and definitely requested to take up their duties according to their abilities and inclinations. The Church Welcome Committees will have failed finally in their function, if large numbers of these men do not become permanently attached to the Parish work.

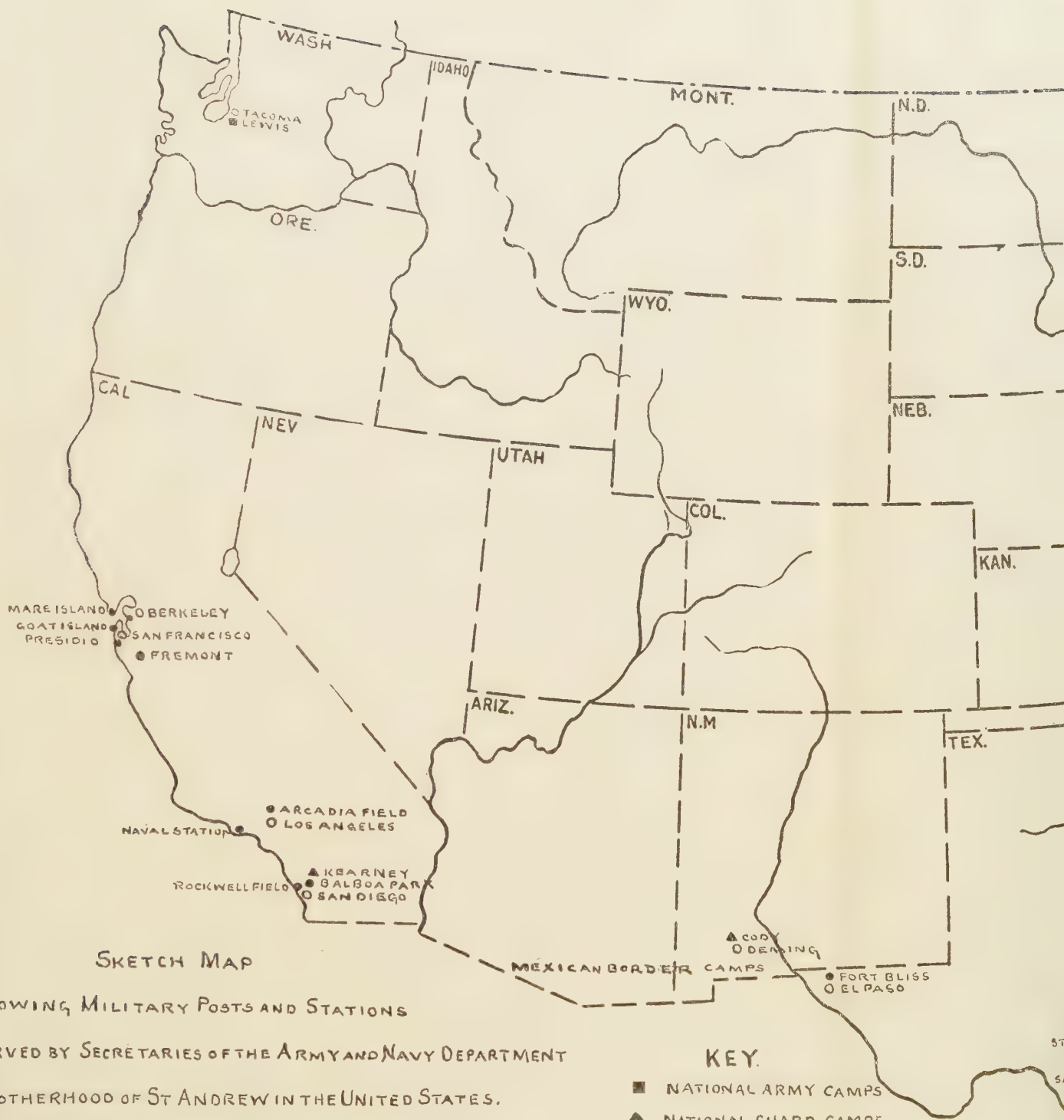
But let it not be understood that the splendid influence of the Church upon these returning men, good though it be, is to be all. One of the primary values of the Parish Plan is the quickening of the spiritual life of the Parish through the activity of its many members. We can conceive of no influence that will so stir the latent activities of a Parish generally, as a national effort in hundreds of Parishes on the part of the laymen to do the genuine work of the Church, with the definite goal of reaching men personally. The Parish Plan will help the man, but even more will it revive and vitalize the Parish.

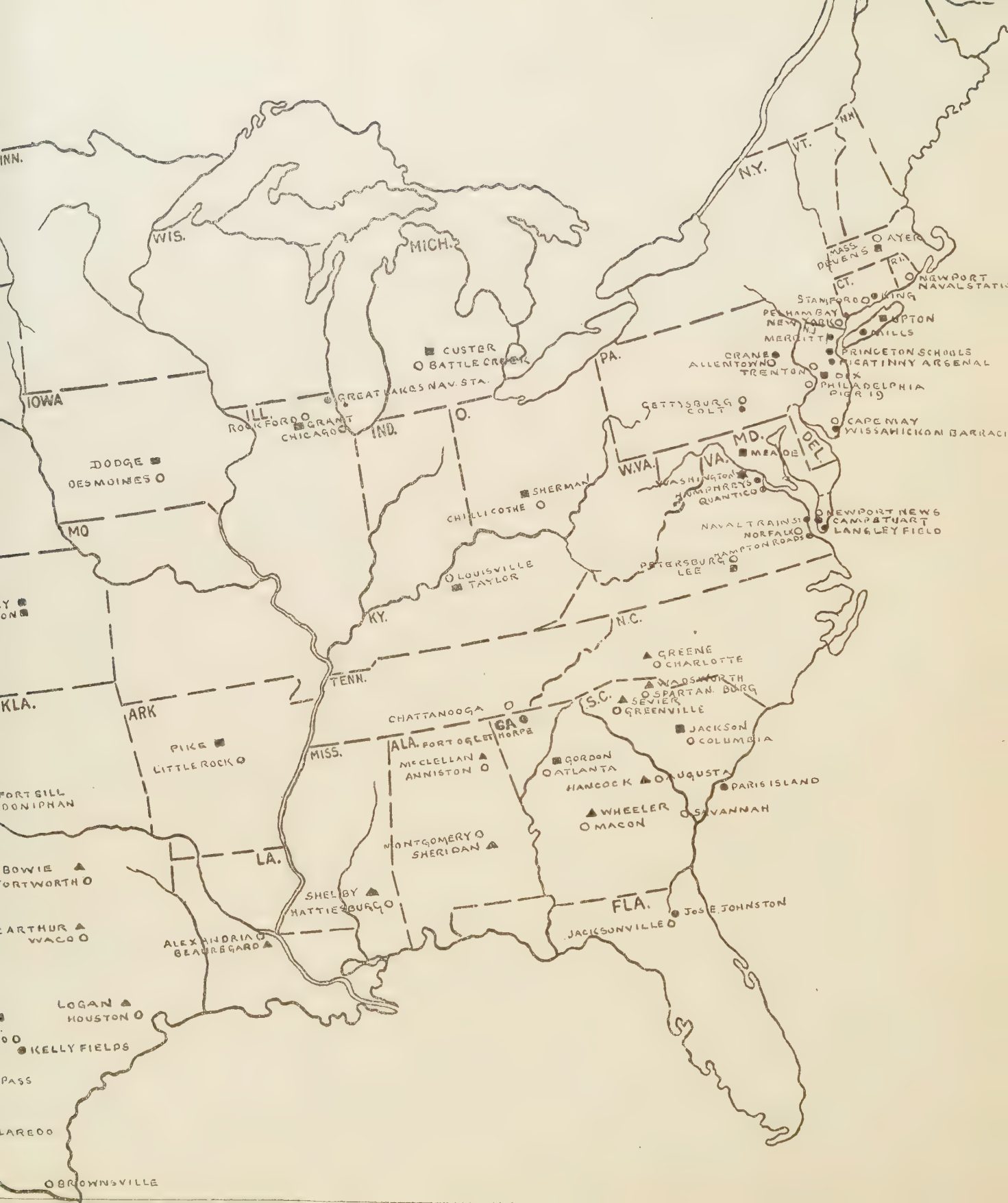
The officers and secretaries of the Army and Navy Department are seriously and deeply concerned for the welfare of the whole work now placed in the hands of the Church. Their serious concern for the enlisted man and his continued spiritual welfare; their appreciation of the opportunities for the Church to grow spiritually, and above all, their high appraisal of the trust that God has placed during all these months in their hands, causes them to pass the work to the hands

of others with a prayer that it may be further developed and enlarged, and that because of this mere beginning of a mighty work among our laymen, many will be brought into the Kingdom of God.

This history and story of the work of this Department has been prepared as a special help to all who are so specially interested at this time in planning for the Church a glorious future commensurate with her duties and responsibilities. Particularly useful should be the reports of the secretaries who have just concluded promoting the Parish Plan in the Parishes, as a complementary survey to the one now being prepared in the Nation-wide Campaign. In the success of this campaign and the accomplishment of all its splendid purposes this Department has the deepest interest. But the interest of the returned men must be secured and their devotion kindled.

It is obvious that not again during this generation will Providence entrust in the hands of the Church such a majestic opportunity and responsibility for service. The enlisted men as they return to their homes and accustomed occupations, are no longer a problem. Not only the old and well tried work of the Church should engross their attention, and save to them whatever inspiration they have received and progress made, but they, together with all active laymen, should be enlisted in new fields of constructive Christian service to the end that the economy which Christ gave to the world should not only be preached but practiced by the entire community. We know what we should do to hold close to the Church the enlisted man. It becomes a matter of plain duty and the fulfilling of responsibility. More organization will not suffice. Organization merely guides life, but cannot produce it. Men and women of the Church, if they are to meet this great responsibility and take over the work so splendidly begun, must first learn to live near to Christ. *The torch of the New Day's Challenge has been thrown to us from martyred hands. Rallying around that torch, we may lift our candles at its sacred fire; and holding them high, bring in the full and glorious Day that those who threw the torch to us saw breaking.*





APPENDIX

ARMY AND NAVY DEPARTMENT STAFF

ARMY AND NAVY COUNCIL

Executive Committee

WALTER KIDDE

Chairman of Council

GEORGE WHARTON PEPPER

Treasurer

FREDERICK S. TITSWORTH

Vice-Chairman and Executive Secretary

BENJAMIN F. FINNEY

Chief Secretary in Charge Field Work

EDWARD H. BONSALE

G. FRANK SHELBY

RT. REV. CHAS. P. ANDERSON, D.D.	Chicago, Ill.
RT. REV. THOMAS F. GAILOR, D.D.	Memphis, Tenn.
RT. REV. WILLIAM LAWRENCE, D.D.	Boston, Mass.
RT. REV. ARTHUR S. LLOYD, D.D.	New York, N. Y.
RT. REV. JAMES DEWOLF PERRY, JR., D.D.	Providence, R. I.
RT. REV. THEODORE IRVING REESE, D.D.	Columbus, Ohio
RT. REV. WILSON R. STEARLY, D.D.	Newark, N. J.
REV. BERNARD IDDIGS BELL	Annandale-on-Hudson, N. Y.
REV. W. RUSSELL BOWIE, D.D.	Richmond, Va.
REV. JAMES E. FREEMAN, D.D.	Minneapolis, Minn.
REV. ALEXANDER MANN, D.D.	Boston, Mass.
REV. JOHN MOCKRIDGE, D.D.	Philadelphia, Pa.
REV. E. M. STIRES, D.D.	New York, N. Y.
REV. GEORGE CRAIG STEWART, D.D.	Evanston, Ill.
REV. FLOYD W. TOMKINS, D.D.	Philadelphia, Pa.
ROBERT E. ANDERSON	Richmond, Va.
COURTENAY BARBER	Chicago, Ill.
EDWARD H. BONSALE	Philadelphia, Pa.
FRANKLIN S. EDMONDS	Philadelphia, Pa.
H. D. W. ENGLISH	Pittsburgh, Pa.
BENJAMIN F. FINNEY	Savannah, Ga.
R. H. GARDINER	Gardiner, Me.
ALEXANDER M. HADDEN	New York, N. Y.
HENRY M. HEWITT	New York, N. Y.
ANGUS S. HIBBARD	Chicago, Ill.
WALTER KIDDE	Montclair, N. J.
F. M. KIRBY	Wilkesbarre, Pa.
RICHARD I. MANNING	Columbia, S. C.
W. G. MATHER	Cleveland, Ohio
WILLIAM FELLOWES MORGAN	New York, N. Y.
FREDERIC C. MOREHOUSE	Milwaukee, Wis.
ARTHUR E. NEWBOLD	Philadelphia, Pa.
HENRY F. PEAKE	New York, N. Y.
GEORGE WHARTON PEPPER	Philadelphia, Pa.
GEORGE B. SCOTT	San Francisco, Calif.
G. FRANK SHELBY	Philadelphia, Pa.
FREDERICK S. TITSWORTH	Denver, Colo.
JOHN SKELTON WILLIAMS	Washington, D. C.

WAR WORK SECRETARIES

<i>Name</i>	<i>Served in Camps</i>	<i>Home Address</i>
Armstrong, William D.	Pike	704 Euclid Place, Alton, Illinois
Arny, Charles W.	Sheridan	1435 Octavia St., New Orleans
	Parish Plan	
Bailey, Frank M.	Shelby	Eagleville, Pa.
	Parish Plan	
Baker, Charles L.	Ft. Sill	38 Oak St., Asheville, N. C.
	MacArthur	
Barber, Courtenay	Grant	617 Peoples Gas Bldg., Chicago, Ill.
Birmingham, John A.	Near San Diego	402 Pender St., W., Vancouver, B. C.
	Parish Plan	
Bishop, Arthur W.	Picatinny Arsenal	15 Auburn St., Paterson, N. J.
Bradford, R. R. P.	Special Work	146 Lehigh Ave., Philadelphia, Pa.
	Central Office	
Bridge, Robert B.	Cape May	Easton, Pa.
Burnz, Edgar C.	Near Newport News	107 W. 105th St., N. Y. City
	Central Office	
	Parish Plan	
Cain, Charles	Hancock	Field Secretary, care of Brotherhood St. Andrew, 1129 Walnut St., Philadelphia, Pa.
Calhoun, Joseph	Wadsworth	1633 Locust St., Philadelphia, Pa.
	Colt	
Chase, Horace R.	Wheeler	115 Crescent Ave., Macon, Ga.
	Gordon	
Choate, H. Lawrence	Great Lakes	Field Secretary, care of Brotherhood St. Andrew, 1129 Walnut St., Philadelphia, Pa.
Cowan, Harry H.	Norfolk	Portage, Wis.
Coyte, Edward L.	Dix	700 Main St., Asbury Park, N. J.
Crosson, James C.	Quantico	903 Levick St., Lawndale, Pa.
Daniels, Roger	Publicity Secretary	St. Stephen's College, Annandale-on-Hudson
	Central Office	
DePuy, E. Raymond	Near Newport News	13 Simson St., Tonawanda, N. Y.
Evans, William	San Antonio	1122 W. 2d Ave., Cedar Rapids, Ia.
	Dodge	
Farner, Eugene A.	Grant	Box 916, Boise, Idaho
	Cody	
Finney, Benjamin F.	In charge of Field Work	Subletts, Va.
Forbes, Thos. S.	McClellan	512 Mowbray Arch, Norfolk, Va.
	Norfolk	
Foster, Fred T.	San Francisco	2053 Hyde St., San Francisco, Cal.
	San Diego	
	Parish Plan	
Friend, Frank W.	Ft. Bliss	El Paso, Texas
Frierson, J. Nelson	Jackson	Union Nat'l Bk. Bldg., Columbia, S. C.
Gallagher, Joseph E.	Mills	80 Gates Ave., Montclair, N. J.
Goodall, Francis W.	San Antonio	804 Woodlawn St., Scranton, Pa.
	Dix	

Graves, Horace W.	Funston.....	282 Summer St., Stamford, Conn.
	Merritt	
	Edgewood Arsenal	
	King	
Hadden, Alexander M.	Norfolk.....	Union Club, N. Y. City
	New York City	
	Newport, R. I.	
	Parish Plan	
Hamilton, Alexander.	Great Lakes.....	4192 Carrolton Ave., Indianapolis, Ind.
	Jos. E. Johnston	
	Parish Plan	
	Custer	
Hartman, B. Mercer,	Lee.....	1325 Roanoke, St., Roanoke, Va.
	Parish Plan	
Harvey, William C.	Lewis.....	Care of Mrs. Wm. C. Harvey, Lakeside
	Parish Plan	Country Club, Tacoma, Washington
Hassinger, Howard H.	Jos. E. Johnston.....	Care of Western Theological Seminary,
		Chicago, Ill.
Haverstick, John Edward....	Princeton Schools.....	221 St. Mark's Place, Philadelphia, Pa.
	Pier 19, Philadelphia	
Hemingway, Samuel B.	Special Representative.....	Chatham, Mass.
	Paris, France	
Hewitt, H. M.	Dix.....	235 N. 75th St., New York City
Heyes, Arthur R. P.	Pelham Bay.....	819 Watertown St., West Newton, Mass.
	Parish Plan	
Hinton, Doyle E.	Cody.....	230 E. Forsythe St., Jacksonville, Fla.
	Mexican Border	
Hungerford, Arthur E.	Special Work.....	311 W. Monument St., Baltimore, Md.
Jacobs, John W.	Bowie.....	Care of Public Health Asso., Salt Lake
	Merritt	City, Utah
	Upton	
	Mills	
James, William A.	Sevier.....	2517 Grove St., Richmond, Va.
	Parish Plan	
Johnson, W. P.	Norfolk.....	Care of Nat'l Brokerage Co., 7 Fayette
	Special Work	St., Norfolk, Va.
	Southern Camps	
Jones, Harman D.	Dodge.....	465 University Ave., Palo Alto, Calif.
	San Francisco	
	Parish Plan	
Kendall, Maurice J.	Meade.....	Newport Centre, Vermont
	Special Work, Central Office	
Kenderdine, Glenn A.	Pike.....	Lisbon, Iowa
	Ft. Sill	
Knapp, Percy.	Lee.....	Field Secretary, care of Brotherhood S. A.,
	Special Work, Central Office	1129 Walnut St., Philadelphia, Pa.
Lee, Lawrence R.	Special Work with.....	Leesburgh, Va.
	YMCA Overseas	
Lear, John B.	Special Work, Central Office.....	315 Mermaid Ave., Chestnut Hill, Phila-
		delphia, Pa.

Lemen, Matthew H.	MacArthur	1616 Madison St., Denver, Colo.
Lupton, John	Upton	100 Amherst Ave., Syracuse, N. Y.
Macpherson, Walter	MacArthur	Field Secretary, care of Brotherhood St.
	Parish Plan	Andrew, 1129 Walnut St., Philadelphia, Pa.
	Field Sec'y, Southwestern Camps	
Mallett, Frank B.	Wadsworth	103 Brady Court, Sharon, Pa.
	Jackson	
	Sevier	
	Greene	
McConnell, Wm. J. (Dec'd.)	Crane	Cynwyd, Pa.
	Devens	
	Newport News	
	Paris Island	
Meehan, S. Mendelson	Hancock	380 Dorset St., Germantown, Philadelphia,
	Associate Sec'y, Central Office	Pa.
Miller, Corwin C.	Ft. Bliss	1051 Taylor St., San Francisco, Calif.
	San Francisco	
Minton, John F.	Logan	427 Marshall Ave., Houston, Texas
Morse, George R.	Upton	YMCA Headquarters, Camp Upton, L. I.
Murdoch, George C.	Shelby	1010 Central St., Wilmette, Ill.
	Great Lakes	
Noble, Walter A.	Kearney	General Delivery, Hamilton, Ont.
	Los Angeles	
Parkerson, Claude R.	Ft. Sill	1332 Willow St., San Antonio, Texas
	Bowie	
	Ft. Worth	
	San Antonio	
Pielow, Edward L.	Humphries	254 East Clay St., Lancaster, Pa.
Poole, Walter F.	Ft. Oglethorpe	256 W. 57th St., New York City
Price, John T.	Meade	723 Swede St., Norristown, Pa.
	Sherman	
Raymond, Herbert W.	Grant	4634 N. Racine Ave., Chicago, Ill.
	Funston	
Reese, Gordon M.	Belvoir	Field Secretary, care of Brotherhood St.
	Quantico	Andrew, 1129 Walnut St., Philadelphia, Pa.
	Field Sec'y.	
Reese, Ray C.	Crane	454 E. First South St., Salt Lake City,
	Meade	Utah
	Asso. Sec'y, Central Office	
	Parish Plan	
Sanborn, Maj. Henry R.	Special Parish Plan	2417 Lyndale Ave., S., Minneapolis, Minn.
	Secretary	
Shacklette, Wm. S.	Norfolk, Va.	158 Granby St., Norfolk, Va.
Shelby, G. Frank	Sec'y. of Personnel	Brotherhood of St. Andrew, 1129 Walnut
	Central Office	St., Philadelphia, Pa.
Shields, Edward A.	Beauregard	1422 St. Charles Ave., New Orleans, La.
	Shelby	
	Parish Plan	
Siffert, Frank W.	Sherman	Massillon, Ohio

Swigert, Edw. C.	Taylor.	5026 Blackstone Ave., Chicago, Ill.
Suttler, Bernard.	Gordon.	374 Pulliam St., Atlanta, Ga.
	Parish Plan	
Talbot, Percy.	San Antonio.	Muskogee, Okla.
Titsworth, Frederick S.	Exec. Sec'y, Central Office ..	1025 Pearl St., Denver, Colo.
Tolar, John R.	Sevier.	Fayetteville, N. C.
Wade, Edward H.	Sherman.	6934 Stewart Ave., Chicago, Ill.
	Parish Plan	
Walenta, Edmund J., Jr.	Custer.	Schuylerville, N. Y.
	Jackson	
	Field Sec'y about N. Y. City	
	Parish Plan	
Whitney, Harry B.	Special Hospital Work.	230 5th Ave., New York City, New York City, N. Y.
Williams, E. David.	Fremont.	1125 Central Bldg., Los Angeles, Calif.
	San Antonio	
	Parish Plan	
Williamson, Charles J. S.	Custer.	Valuation Dept., M. C. R. R., Detroit, Mich.

THE PRINCIPAL CAMPS SERVED BY THE CHURCH THROUGH ITS CHAPLAINS AND THE BROTHERHOOD'S SECRETARIES

<i>Camp</i>	<i>Location</i>	<i>Civilian Chaplain</i>	<i>Brotherhood Secretary</i>
Beauregard	Alexandria, La.	Rev. Wm. S. Slack	Edward A. Shields Mar. 1 to Oct. 3, '18 Oct. 10, '18 to Mar. 28, '19
Fort Bliss	El Paso, Texas	Rev. Frank M. Johnson, Jr. Rev. Frederick W. Pratt Rev. Coleman E. Byram, Ph.D.	Frank W. Friend Feb. 15 to Mar. 2, '18 Corwin C. Miller April 1, '18, to Mar. 31, '19
Belvoir	Virginia		Gordon M. Reese Nov. 10, '17, to June 23, '18
Bowie	Ft. Worth, Texas	Rev. Edw. Henry Eckel Rev. F. R. Godolphin Rev. Robert S. Coupland, D.D.	John W. Jacobs Feb. 25 to Aug. 17, '18 Claude R. Parkerson Jan. 15 to April 17, '19
Cape May Wissahickon Barracks	New Jersey	Rev. George Boate	Robert B. Bridge Nov. 9, '17, to Feb. 1, '18
Chickamauga Park, Ga. (See Fort Oglethorpe)			
Cody	Deming, N. M.	Rev. Lloyd B. Holsapple Rev. Thos. B. McClement Rt. Rev. Fred'k B. Howden, D.D.	Doyle E. Hinton Oct. 27, '17, to July 1, '18 Eugene A. Farnier Oct. 21, '18, to Feb. 1, '19
Colt	Gettysburg, Pa.	Rev. John G. Currier Rev. Charles S. Kitchin	Joseph Calhoun July 1 to August 1, '18
Crane	Allentown, Pa.	Rev. F. P. Houghton Rev. Franklin C. Smith	William J. McConnell Oct. 23 to Dec. 14, '17 Ray C. Reese Oct. 7, '18, to Oct. 26, '19
Custer	Battle Creek, Mich.	Rev. Albert M. Ewert Rev. William Heilman	Edmund J. Walenta, Jr. Nov. 3 to Dec. 22, '17 Charles J. S. Williamson Dec. 16, '17, to Jan. 1, '19 Alexander Hamilton May 15 to June 30, '19
Devens,	Ayer, Mass.	Rev. Howard K. Bartow Rev. Smith O. Dexter Rev. A. J. Gammack Rev. Philemon F. Sturges Rev. Philip C. Pearson Rev. John H. Nolan	William J. McConnell Jan. 7 to Feb. 1, '18

<i>Camp</i>	<i>Location</i>	<i>Civilian Chaplain</i>	<i>Brotherhood Secretary</i>
Dix	Wrightstown, N. J.	Rev. Hiram R. Bennett Rev. Karl M. Block Rev. Edgar L. Cook Rev. J. Benj. Myers Rev. Warren L. Rogers Rev. Walter W. Smith Rev. George H. Toop, D D. Rev. Cornelius W. Twing Rev. E. W. Anderson	Edmund L. Coyte Nov. 1, '17, to May 1, '18 Francis W. Goodall May 10, '18, to Dec. 27, '18 Henry M. Hewitt July 5 to Aug. 31, '18
Dodge	Des Moines, Ia.	Rev. George Long, D.D. Rev. Geo. S. A. Moore	Harman D. Jones April 16 to Aug. 26, '18 William Evans Oct. 20, '18, to July 12, '19
Doniphan	Fort Sill, Okla.	Rev. Arthur S. Freese Rev. John L. Oldham Rev. J. M. Pettit Rev. Charles Hely-Molony Rt. Rev. Theodore Thurston, D.D.	Charles L. Baker April 1 to July 13, '18 Glenn A. Kenderdine Aug. 10 to Oct. 20, '18 Claude R. Parkerson Nov. 16, '18, to Jan. 15, '19 Horace W. Graves Oct. 15, '18, to Aug. 15, '19
Edgewood Arsenal	Stamford, Conn.		
Forrest (See Oglethorpe)	Ga.		
Fort Sill (See Camp Doniphan)	Oklahoma		
Fremont	Menlo Park, Cal.	Rev. David J. Evans Rev. Hugh E. Montgomery Rev. Sydney D. Thomas	E. David Williams Mar. 18 to Dec. 23, '18
Fort Riley (See Funston)	Kansas		
Funston	Fort Riley, Kan.	Rev. Otis E. Grey Rev. Harry L. Virdeu	Horace W. Graves Jan. 13 to Mar. 27, '18 Herbert W. Raymond June 18, '18, to Feb. 1, '19
Gordon	Atlanta, Ga.	Rev. G. Irvine Hiller Rev. E. S. Willett	Bernard Suttler Oct. 1, '17, to Feb. 28, '19 Horace R. Chase April 1, '19, to Aug. 15, '19
Grant	Rockford, Ill.	Rev. Erle H. Merriman Rev. Robert N. Merriman	Courtenay Barber Nov. 7 to Nov. 21, '17 Herbert W. Raymond Dec. 7, '17, to June 1, '18 Eugene A. Farner July 1 to Oct. 15, '18
Great Lakes (Naval Station)	Illinois	Rev. Bernard I. Bell Rev. Henry S. Ruth Rev. Harwood Sturtevant Rev. John Wilkins Rev. Charles N. Lathrop	H. Lawrence Choate Nov. 26, '17, to July 13, '18 Alexander Hamilton July 1 to Aug. 30, '18 George C. Murdoch Jan. 1 to July 1, '19

<i>Camp</i>	<i>Location</i>	<i>Civilian Chaplain</i>	<i>Brotherhood Secretary</i>
Greene	Charlotte, N. C.	Rev. H. O. Nash Rev. R. B. Owens Rev. E. C. Thomas	Frank B. Mallett Nov. 23, '17, to Feb. 28, '18
Greenleaf (See Oglethorpe)	Georgia		
Hancock	Augusta, Ga.	Rev. Robt. Evans Browning Rev. F. W. B. Dorset Rev. N. B. Groton Rev. Cyril B. Harris Rev. G. Sherwood Whitney Rev. P. A. Pugh	S. Mendelson Meehan Nov. 21, '17, to Feb. 23, '18 Charles Cain Oct. 1, '18, to Jan. 8, '19
Humphreys	Virginia	Rev. Edw. W. Mellichampe	Edward L. Pielow Oct. 26, '18, to Apr. 7, '19
Jackson	Columbia, S. C.	Rev. E. A. Penick, Jr. Rev. Edw. S. Willett	Frank B. Mallett Nov. 23, '17, to Feb. 28, '18 Edmund J. Walenta, Jr. Jan. 10 to July 1, '18 J. Nelson Frierson July 13, '18, to June 11, '19
Jos. E. Johnston	Jacksonville, Fla.	Rev. Melville E. Johnson Rev. I. H. Webber-Thompson	Howard H. Hassinger May 26 to Sept. 7, '18 Alexander Hamilton Sept. 1, '18, to Mar. 13, '19
Kearny	Linda Vista, Cal.	Rev. Frank Roudenbush Rev. Murray Bartlett, D.D.	Walter A. Noble Nov. 1 to Nov. 30, '17 John A. Birmingham Mar. 29 to Sept. 30, '18 Dec. 1, '18, to April 1, '19
Kelly Field (See San Antonio)	Texas		
King	Stamford, Conn.		Horace W. Graves Oct. 15, '18, to Aug. 15, '19
Lee	Petersburg, Va.	Rev. E. H. Edson Rev. Robert B. Nelson Rev. E. J. Owen Rev. G. Floyd Rogers Rev. Arthur L. Seiter Rev. B. V. Reddish Rev. E. P. Dandridge	Percy J. Knapp Oct. 18, '17, to Oct. 7, '18 B. Mercer Hartman Oct. 1, '18, to Mar. 1, '19
Lewis	Tacoma, Wash.	Rev. Herman R. Page Rev. Gilbert W. Laidlaw Rev. E. M. Rogers	William C. Harvey Feb. 1, '18, to Mar. 15, '19
Logan	Houston, Texas	Rev. George Ossman Rev. Geo. P. T. Sargent	John F. Minton Mar. 18 to Aug. 15, '18
Los Angeles (Camps in vicinity)	California		Walter A. Noble Mar. 3 to May 27, '19

<i>Camp</i>	<i>Location</i>	<i>Civilian Chaplain</i>	<i>Brotherhood Secretary</i>
MacArthur	Waco, Texas	Rev. Francis S. White Rev. W. P. Witsell	Walter Macpherson Oct. 24, '17, to Jan. 3, '18 Charles L. Baker July 13 to Aug. 12, '18 Matthew H. Lemen Dec. 1, '18, to April 15, '19
McClellan	Anniston, Ala.	Rev. J. Roland Phillips	Thomas S. Forbes Jan. 1, '18, to Mar. 21, '19
Meade	Admiral, Md.	Rev. Romilly F. Humphries Rev. J. M. Magruder, D.D. Rev. J. A. Montgomery, D.D. Rev. Arthur J. Torrey Rev. Louis C. Washburn, D.D. Rev. W. C. White Rev. F. I. A. Bennett Rev. Jesse R. Bicknell Rev. George Copeland Rev. G. W. Dame, D.D. Rev. Benjamin N. Bird Rev. J. T. Carter Rev. Allen Evans, Jr. Rev. S. Tagart Steele, Jr.	John T. Price Oct. 3 to Dec. 31, '17 Ray C. Reese Oct. 26, '18, to Feb. 19, '19 Maurice J. Kendall Nov. 21, '18, to May 19, '19
Merritt	Tenaflly, N. J.	Rev. Edwin S. Carson Rev. Augustine Elmendorf Rev. Fleming James, Ph.D. Rev. E. L. Cook Rev. C. C. Kennedy	Horace W. Graves April 11 to Aug. 1, '18 John W. Jacobs Aug. 24 to Dec. 15, '18
Mills	Long Island		Joseph E. Gallagher Sept. 19, '18, to Apr. 16, '19 John W. Jacobs Jan. 9 to May 15, '19
Mexican Border Camps			Walter Macpherson Oct. 1, '17, to May 15, '19 Doyle E. Hinton Oct. 27, '17, to July 1, '18
Newport (Naval Station)	Rhode Island	Rev. Samuel N. Kent Rev. Charles W. Forster Rev. I. Harding Hughes	Alexander M. Hadden July 19, '18, to Mar. 1, '19
Newport News Camp Stuart, Langley Field and Camps in vicinity	Virginia	Rev. Thos. C. Page Rev. E. A. Rich	William J. McConnell Dec. 18 to Dec. 24, '17 Edgar C. Burnz Apr. 23, '18, to Feb. 4, '19 E. Raymond de Puy Jan. 28 to July 1, '19
New York City, N. Y.		Rev. R. E. Kendrick Rev. Charles F. Kennedy Rev. Adelbert J. Smith Rev. John F. Mitchell Rev. Wm. H. Owen, Jr.	Alexander M. Hadden Dec. 26, '17, to July 19, '18 Harry B. Whitney June 24, '18, to Aug. 15, '19 Edmund J. Walenta, Jr. July 18, '18, to Mar. 5, '19

<i>Camp</i>	<i>Location</i>	<i>Civilian Chaplain</i>	<i>Brotherhood Secretary</i>
Norfolk	Virginia	Rev. Peerce N. McDonald	William P. Johnson
Naval Training Station, Hampton Roads and stations in vicinity		Rev. John S. Meredith	Nov. 1, '17, to Aug. 15, '19
		Rev. Francis C. Steinmetz, D.D.	Alexander M. Hadden
			Nov. 10 to Dec. 26, '17
			William S. Shacklette
			May 1 to Oct. 1, '16
			Harry H. Cowan
			Jan. 6 to April 4, '19
			Thomas S. Forbes
			Mar. 26 to July 31, '19
Oglethorpe Ft.	Chickamauga Park Georgia	Rev. Thos. Atkinson	Walter F. Poole
Camp Greenleaf		Rev. W. S. Claiborne	Jan. 5, '18, to Mar. 1, '19
Camp Forrest		Rev. J. Craik Morris	
		Rev. Wm. C. Robertson, D.D.	
		Rev. Paul H. Barbour	
Paris Island	Port Royal, S. C.	Rev. Ambler M. Blackford	William J. McConnell
Marine Camp			Sept. 18, '18, to Jan. 21, '19
Pelham Bay	New York	Rev. John McV. Haight	Arthur R. P. Heyes
			Nov. 1, '18, to Feb. 28, '19
Picatinny Arsenal	Dover, N. J.	Rev. Walter E. Howe	Arthur W. Bishop
			Oct. 1, '18, to June 11, '19
Pier 19	Philadelphia, Pa.		John Edward Haverstick
			Feb. to July, '18.
Pike	Little Rock, Ark.	Rev. Charles F. Collins	Glenn A. Kenderdine
		Rev. Daniel E. Johnson, Sr.	Jan. 9 to July 11, '18
		Rev. Clarence P. Parker	William D. Armstrong
		Rev. Clarence E. Smith	July 1 to Sept. 1, '18
Princeton Univ. Schools, N. J.		Rev. Robert Williams	John Edward Haverstick
			July 5 to Dec. 12, '18
Quantico	Virginia		Gordon M. Reese
Marine Camp			Nov. 10, '17, to June 23, '18
			James C. Crosson
			Sept. 14, '18, to April 1, '19
San Antonio	Texas	Rev. Dwight Cameron	Francis W. Goodall
Camp Travis		Rev. Lee W. Heaton	Jan. 17 to April 28, '18
Stanley		Rev. Francis K. Little	Percy Talbot
Kelly Field		Rev. Frank A. Rhea	July 7, '18, to Jan. 15, '19
and camps in vicinity		Rev. Julian D. Hamlin	William Evans
		Rev. Benj. S. McKenzie	Aug. 1 to Oct. 20, '18
			E. David Williams
			Jan. 10 to March 5, '19
			Claude R. Parkerson
			April 17 to Aug. 15, '19
San Francisco, Goat Island	California	Rev. Hugh E. Montgomery	Fred T. Foster
Presidio and camps in vicinity		Rev. Wm. B. Kincaid	Mar. 1 to Sept. 10, '18
		Rev. Fred'k A. Martyr	Harman D. Jones
		Rev. Mark Rifenbark	Sept. 2, '18, to Mar. 15, '19
		Rev. James L. Silver	Corwin C. Miller
		Rev. C. L. Thackery	April 5 to June 1, '19

<i>Camp</i>	<i>Location</i>	<i>Civilian Chaplain</i>	<i>Brotherhood Secretary</i>
San Diego Camps in vicinity	California	Rev. C. T. Murphy	John A. Birmingham April 18 to Sept. 30, '18 Dec. 1, '18, to April 1, '19 Fred T. Foster Sept. 10, '18, to Mar. 15, '19 Frank B. Mallett Nov. 23, '17, to Feb. 28, '18 John R. Tolar Feb. 15 to Mar. 15, '18 William A. James May 13 to Dec. 23, '18 George C. Murdoch Feb. 16 to June 20, '18 Edward A. Shields Oct. 4 to Oct. 16, '18 Frank M. Bailey Oct. 15, '18, to Mar. 1, '19 Charles W. Army Nov. 1, '18, to Mar. 1, '19
Sevier	Greenville, S. C.	Rev. R. E. Gribbin Rev. N. Matthews	
Shelby	Hattiesburg, Miss.	Rev. W. S. Simpson-Atmore	
Sheridan	Montgomery, Ala.	Rev. Ellis M. Bearden Rev. Edward E. Cobbs Rev. Richard Wilkinson, D.D. Rev. F. L. Gratiot Rev. Harry S. Ruth	
Sherman	Chillicothe, Ohio	Rev. T. W. Attridge Rev. Jos. H. Dodshon Rev. F. L. Flinchbaugh Rev. Elliston J. Perot Rev. Charles G. Reade Rev. Herbert E. Covell	John T. Price Jan. 1 to Mar. 20, '18 Frank W. Siffert April 18 to Sept. 20, '18 Edward H. Wade Nov. 10, '18, to Mar. 5, '19
Stanley (See San Antonio)	Texas		
Zachary Taylor	Louisville, Ky.	Rev. David C. Wright Rev. Charles B. Ackley	Edward C. Swigert Nov. 13, '17, to June 15, '19
Travis (See San Antonio)	Texas		
Upton	Long Island	Rev. Wm. T. Manning, D.D. Rev. Rowland S. Nichols	George R. Morse Oct. 29, '17, to Aug. 1, '18 John Lupton Aug. 25, '18, to Jan. 1, '19 John W. Jacobs Jan. 9 to May 15, '19 Joseph Calhoun Nov. 1, '17, to May 13, '18
Wadsworth	Spartanburg, S. C.	Rev. W. H. K. Pendleton Rev. James F. Plummer Rev. A. A. Jaynes	
Wheeler	Macon, Ga.	Rev. Robert N. MacCallum Rev. John F. McCloud	Horace R. Chase May 8, '18, to April 1, '19

KEY TO THE CLERGY LIST

Died in Service	†
Commissioned Army Chaplain	A
Commissioned Navy Chaplain	N
Commissioned Marine Chaplain	M
Commissioned and Enlisted Clergy, not Chaplains	EC
Civilian Army Chaplain	CA
Civilian Navy Chaplain	CN
Civilian Marine Chaplain	CM
Service with Allied Troops	FS
Clergy Serving with the Red Cross	+
Clergy Serving with the YMCA	Y
Miscellaneous War Service	MS

CLERGY IN WAR SERVICE

Abbott, Very Rev. H. P. Almon, D.D.	Y, FS	Barker, Rev. Mandeville J.	Y, A
Ackley, Rev. Charles B.	CA, A	Barlow, Rev. Thomas B.	A
Acheson, Rt. Rev. Edward C., D.D.	+	Barnes, Rev. Wesley W.	Y†
Addison, Rev. James T.	A	Barnett, Rev. F. B.	†A
Alfriend, Rev. William J.	A	Barnett, Rev. J. N.	EC
Allison, Rev. William H.	Y	Barrow, Rev. Geo. A., Ph.D.	+
Amos, Rev. Waldo A.	+	Bartlett, Rev. Murray, D.D.	CA, Y
Anderson, Rev. Roger B. T.	+	Barton, Rev. M. R. F.	MS
Anderson, Rev. E. W.	Y, CA, A	Bartow, Rev. Howard K.	CA
Anderson, Rev. V. O.	+	Batcheller, Rev. H. R.	+
Anshutz, Rev. J. Phillip	A	Baxter, Rev. R. W.	MS
Anthony, Rev. Francis E.	+	Bayard, Rev. George L.	M
Appleton, Rev. Floyd	CA	Bearden, Rev. Ellis M.	CA
Areson, Rev. C. W.	Y	Beatty, Rev. David E.	Y
Argus, Rev. Myron G.	+	Beede, Rev. Vincent V. M.	+
Armstrong, Rev. Frank C.	A	Beekman, Rev. F. W.	MS
Armstrong, Rev. H. W.	Y	Bell, Rev. A. D.	A
Arrowsmith, Rev. H. N.	+	Bell, Rev. A. W.	MS, FS
Ashley, Rev. Asa Sprague	Y	Bell, Very Rev. Bernard I.	CN
Atkinson, Rev. G. W.	Y	Bell, Rev. W. C., D.D.	A
Atkinson, Rev. Thos.	CA	Benedict, Rev. Durlin S., LL.D.	MS
Atkinson, Rev. Wm. A.	A	Bennett, Rev. Alden L.	Y
Attridge, Rev. T. W.	CA	Bennett, Rev. F. I. A.	CA
Austin, Rev. Perry G. M.	+, A	Bennett, Rev. Hiram R.	CA
Babin, Rev. H. H.	Y	Bennett, Rev. Vincent LeRoy	†N
Backus, Rev. A. Hamilton	MS	Bicknell, Rev. Jesse R.	CA
Baldwin, Rev. Charles W.	A	Billings, Rev. Sherrard	+
Ballentine, Rev. F. S.	CN	Birkhead, Rev. Hugh, D.D.	+
Banks, Rev. John Stuart	+	Birkhead, Rev. Malbone H.	CA
Barber, Rev. Milton A.	CA	Bird, Rev. Benjamin N.	CA
Barbour, Rev. Paul H.	CA	Birdsall, Rev. Paul H.	Y
		Bishop, Rev. Shelton H.	A

Black, Rev. J. C.	Y	Carhartt, Rev. John E.	A
Blackford, Rev. Ambler M.	CM	Carpenter, Rev. Charles Blake	Y
Blackford, Rev. R. F.	+	Carson, Rev. Edwin S.	Y
Blakeslee, Rev. Clyde B.	A	Carson, Rev. H. R.	CA
Blickensderfer, Rev. Robert	Y	Carter, Rev. J. T.	CA
Block, Rev. Karl M.	CA	Cassard, Rev. William G., D.D.	N†
Blossom Rev. W. G.	EC	Cassetta, Rev. Dominick A.	A
Boate, Rev. George	Y	Cate, Rev. Karl S.	Y
Bodel, Rev. J. K.	A	Chandler, Rev. C. H. L.	MS
Boisson, Rev. Chas. E. F.	Y	Chapman, Rev. John H.	+
Bolles, Rev. DeForrest	MS	Chiera, Rev. H. J.	EC
Boosey, Rev. John H.	A	Child, Rev. George D.	EC, FS
Booth, Rev. Samuel B.	+	Chorley, Rev. Edward C.	CA
Bourscheidt, Rev. Charles F.	Y	Chouinard Rev. H. A.	A†
Bowie, Rev. W. Russell	+A	Christ, Rev. F. Lund	EC, FS
Boyd, Rev. George M.	A	Christian, Rev. Ellis A.	Y
Boyer, Rev. Francis B.	+A	Claiborne, Rev. W. S.	+
Boyle, Rev. W. K.	EC	Clampett, Rev. F. W., D.D.	A
Brander, Rev. Wm. W.	A	Clark, Rev. J. T.	FC
Bratton, Rt. Rev. Theodore Du Bose, D.D.	Y	Clark, Rev. W. J. Loaring, D.D.	CA+
Bratton, Rev. W. D.	A	Clarke, Rev. E. T.	A
Bray, Rev. Kenneth	+	Clarke, Rev. T. B.	Y
Brent, Rt. Rev. Charles Henry, D.D.	A, MS	Clash, Rev. Charles Wright	+
Brenton, Rev. Cranston	Y	Cleeland, Rev. Earl	A
Brine, Rev. Charles L'V	CA	Cleveland, Rev. E. J.	A
Brooks, Rev. Edgar E.	MS	Cleveland, Rev. Stanley M.	Y, A
Brooks, Rev. Arthur W.	Y	Cline, Rev. Thomas S.	A
Brown, Rev. Bertram E.	Y	Clinch, Rev. N. B.	A
Brown, Rev. H. A.	A	Cobbs, Rev. Edward E.	CA
Brown, Rev. H. J.	A	Cochrane, Rev. J. E.	A
Brown, Rev. John Henry	Y, A	Cole, Rev. A. Ellison	CA
Brown, Rev. Raymond S.	+	Collier, Rev. Ellsworth B.	Y
Brown, Rev. Wyatt Litt.D.	Y	Collins, Rev. Charles F.	CA
Browne, Rev. Duncan H.	A	Colton, Rev. William N.	+
Browne, Rev. George I.	MS	Conover, Rev. James P.	+
Brown, Rev. Thos. Moore	EC	Conover, Rev. T. A.	CA
Browning, Rev. R. E.	A	Cook, Rev. E. L.	CA
Buisch, Rev. L. H.	EC	Cook, Rev. Phillip, D.D.	Y
Burlingham, Rev. Edw. J.	CA	Cooke, Rev. A. W.	Y
Burt, Rev. Bates G.	A	Cooper, Rev. Hedley H.	Y†
Buskie, Rev. J. Filmer	A	Copeland, Rev. George	CA
Bynum, Rev. Jos. N.	Y	Coupland, Rev. Robert S., D.D.	+
Byram, Rev. Coleman E. (Ph.D.)	CA	Covell, Rev. Herbert E.	Y, A, CA
		Cowley-Carroll, Rev. H.	Y
Cabot, Rev. John H.	Y	Crabtree, Rev. D. M.	EC
Cadman, Rev. G. W. R.	EC	Craik, Rev. Charles E., Jr.	Y
Cameron, Rev. Dwight	CA, Y	Crawford, Rev. Oliver F.	A
Campbell, Rev. Thos. C.	+	Crawford, Rev. W.	EC
Campbell, Rev. Wm. R.	+	Crocker, Rev. Wm. T.	A
Carhart, Rev. Edmund H.	N	Crosby, Rev. K. O.	+

Crosby, Rev. Thomas James CA
 Crum, Rev. Rolfe P. +
 Cumpston, Rev. W. H. Y
 Cunningham, Rev. Gerald A. Y
 Cunningham, Rev. Raymond A
 Currier, Rev. John G. CA

Dale, Rev. W. Dutton CA
 Dallas, Rev. J. T. Y
 Dame, Rev. G. W. CA
 Dame, Rev. William Page, D.D. A
 Dandridge, Rev. E. P. CA, A
 Danker, Rev. F. H. Y
 Danker, Rev. Walton S. A†
 Darlington, Rev. Gilbert S. B. CN
 Darlington, Rev. H. V. B. A
 Davidson, Rev. Philip G. Y
 Davies, Rt. Rev. T. F., D.D. Y
 Davis, Rev. C. M. +
 Day, Rev. John W. Y, A
 Deems, Rev. C. P. MS
 Dell, Rev. Burnham N. A
 Denman, Rev. A. G. EC, FS
 Dennis, Rev. Benj. CA
 DeWart, Rev. Murray W. A
 DeWitt, Rev. W. A. EC
 Dexter, Rev. Smith O. Y
 Diaz, Rev. R. J. CA
 Dickens, Rev. Curtis H. N
 Dickinson, Rev. George C. A
 Dickinson, Rev. John H. Y
 Dixon, Rev. Jos. J. EC
 Dodd, Rev. Edward Arthur, Ph.D. Y
 Dodshon, Rev. Jos. H. CA
 Donnell, Rev. J. C. Y
 Donohue, Rev. Parker EC
 Dorrance, Rev. Samuel M. A
 Dorset, Rev. F. W. B. CA
 Doud, Rev. LeRoy W. A
 Dray, Rev. Ernest A, FS
 Dubell, Rev. Charles B. A
 Dunseath, Rev. Samuel G. A

Earle, Rev. Edward H. A
 Eckel, Rev. Edward H. CA
 Edsall, Rev. S. H. EC
 Edson, Rev. Elijah H. CA
 Edwards, Rev. E. A. A
 Edwards, Rev. H. Boyd A
 Elliott, Rev. Robt. W. Y

Elmendorf, Rev. Augustine CA
 Evans, Rev. Allen, Jr. CA, A
 Evans, Rev. David J. CA
 Evans, Rev. Sidney K. N
 Evans, Rev. Walter H. Y
 Evison, Rev. A. E. Y
 Ewert, Rev. Albert M. CA

Fair, Rev. J. H. S. EC
 Farrell, Rev. Gabriel A
 Fawcett, Rt. Rev. Edward, D.D. A
 Faucett, Rev. Lawrence W. EC, FS
 Favor, Rev. Paul Gordon A
 Fay, Rev. H. H. EC
 Fell, Rev. H. R. A
 Fenner, Rev. Goodrich R. A
 Ferguson, Rev. David Leroy Y
 Ferguson, Rev. LeRoy S. A
 Ferris, Rev. John O. A
 Finlay, Rev. K. G. Y
 Fitts, Rev. Frederick W. CA
 Fleming, Rev. David L. A
 Flinchbaugh, Rev. Frederick L. CA
 Ford, Rev. Charles H. L. A
 Foreman, Rev. H. W. A
 Forster, Rev. Charles W. CA
 Forsyth, Rev. Warner CA
 France, Rev. J. C. Y
 Franck, Rev. L. B. Y
 Francis, Rt. Rev. Jos. M., D.D. +
 Fraser, Rev. A. L. A
 Freeland, Rev. Charles W. A
 Freeman, Rev. James E. CA
 Freese, Rev. A. S. CA
 Frost, Rev. Francis L., Ph.D. +
 Fulford, Rev. J. W. CA
 Fulweiler, Rev. H. W. Y

Gale, Rev. Albert CA
 Gallant, Rev. R. E. EC
 Gammack, Rev. A. J. CA
 Ganter, Rev. Maxwell A
 Gardner, Rev. Stephen Y
 Gass, Rev. John Y, A
 Geiger, Rev. Henry J. A
 George, Rev. James H., Jr. Y
 Gerhard, Rev. Edward A. A
 Gerhart, Rev. W. P. Y, A
 Gerstenberg, Rev. John E. Y
 Gibbs, Rev. Geo. C. MS

Gibson, Rev. Churchill J.	A	Hayden, Rev. Ralph	Y
Gibson, Rev. James D.	CA	Heaton, Rev. Lee W.	CA
Gifford, Rev. Henry Hale	CA	Hegeman, Rev. A. Randolph B., D.D.	Y
Gill, Rev. Andrew S.	A	Heilman Rev. William	CA, A
Gill, Rev. Robert S.	A	Hely-Molony, Rev. Charles	CA
Gillis, Rev. Wm. W.,	A	Henckell, Rev. Earle W.	CN
Gillmor, Rev. David T.	A	Henshaw, Rev. Richard T.	+
Gilmore, Rev. Aubrey C.	Y	Hermitage, Rev. W. H.	Y
Godolphin, Rev. F. R.	CA	Herron, Rev. J. D., D.D.	CA
Golden, Rev. George C.	CA	Hicks, Rev. Clarence O.	EC
Golden-Howes, Rev. F. W.	MS	Hicks, Rev. R. T. T.	CA
Goldie, Rev. M. McLean	Y	Hicks, Very Rev. William C., D.D.	Y+
Goodman, Rev. Frederic W.	MS	Hill, Rev. C. W. B.	A
Goodwin, Rev. Conrad H.	A	Hill, Rev. George Frank	Y
Goodwin, Rev. Robert A., Jr.	Y	Hiller, Rev. G. Irvine	CA
Gordon, Rev. George C.	CA	Hills, Rev. George H.	Y
Gould, Rev. Romeo	N	Hoag, Rev. F. N.	MS
Gowenlock, Rev. Frederick	A, FS	Hodgkin, Rev. W. R. H.	Y
Grabau, Rev. H. LeF.	Y	Holsapple, Rev. L. B.	CA, A
Gratiot, Rev. F. L.	CA	Holt, Rev. Harold	A
Gravatt, Rev. J. J., Jr.	A	Holt, Rev. Wm. T.	MS
Gray, Rev. Arthur P., Jr.	Y	Hood, Rev. Wm. F.	A
Gray, Rev. Otis E.	CA, A	Hooper, Rev. Robert S.	Y
Green, Rev. Robert B.	+	Hoover, Rev. H. L.	EC
Green, Rev. T. E., D.D.	+	Horner, Rev. Clarence	Y
Gribbin, Rev. R. E.	CA, A	Horton, Rev. Henry P.	Y
Griffith, Rev. M. L.	CA	Horton, Rev. John Milton	+FS
Griffiths, Rev. G. A.	A	Houghton, Rev. F. Percival	A
Groton, Rev. John M.	+A	Howden, Rt. Rev. Frederick B., D.D.	CA
Groton, Rev. N. B.	CA	Howe, Rev. Walter E.	CA
Geurry, Rt. Rev. W. A., D.D.	Y	Howell, Rev. A. C.	A
Gwyn, Rev. Herbert B.	CA	Howes, Rev. Lyman J.	Y
Gwyn, Rev. L. T.	Y	Hoxsey, Rev. G. D.	EC
Haight, Rev. John McV	CA	Huckel, Rev. Earl W.	A
Hallock, Rev. F. H.	+	Hughes, Rev. I. Harding	CA
Halsey, Rev. F. B.	CN	Humphries, Rev. Romilly F.	CA
Hamalser, Rev. John F.	Y	Huske, Rev. B. F.	N
Hamlin, Rev. Julian D.	CA, A	Hutt, Rev. R. B.	A
Handel, Rev. Harry A.	Y	Hyde, Rev. Arthur P. S.	EC
Handley, Rev. Walter	EC, FS	Idle, Rev. Harry	Y
Harper, Rev. E. S.	A	Ilsley, Rev. Francis G.	A
Harriman, Rev. Charles J.	CA, A	Israel, Rt. Rev. Rogers, D.D.	+
Harris, Rev. Cyril B.	CA, A	Jackson, Rev. Charles E.	A
Harrison, Rev. G. W.	Y	Jackson, Rev. R. A.	CA
Hart, Rev. John R., Jr.	Y	Jagar, Rev. John C.	Y
Hart, Rev. Oliver J.	A	James, Rev. Fleming	Y
Hatch, Rev. Richard Allan	A	James, Rev. Sidney T.	N
Hatch, Rev. R. C.	Y, A	Jaynes, Rev. A. A.	CA, A
Haughton, Rev. Percy	CA	Jeffreys, Rev. E. M. Std., D.D.	+

Jenks, Rev. Arthur W., D.D.	Y	Lawrence, Rev. T. N.	Y
Jennings, Rev. Allen D.	EC	Leach, Rev. F. Barnby	+
Jennings, Rev. Elroy J.	Y	Leatherbury, Rev. Douglas B.	EC
Jenson, Rev. R. J.	Y	Lee, Rev. Francis R.	CA
Jerome, Rev. Wm. F.	Y	Lee, Rev. Wm. B., Jr.	Y, A
Johnson, Rev. D. E., Sr.	CA	Levering, Rev. B. S.	CA, A
Johnson, Rev. F. M., Jr.	CA, Y, EC	Levis, Rev. Norman V.	CN
Johnson, Rev. Melville E.	CA	Lewis, Rev. John N., Jr.	+
Johnson, Rev. R. P.	Y	Lillard, Rev. John T.	A
Johnston, Rev. Mercer G.	Y	Linley, Rev. P. H.	A
Johnston, Rev. Thomas H.	Y	Linn, Rev. John Addams	Y
Jones, Rev. E. R.	EC	Little, Rev. Francis K.	CA, A
Jones, Rev. I. Frederick	CA	Lloyd, Rev. John	EC
Jones, Rev. W. H.	A	Lloyd, Rev. Walter K.	A
Jones-Bateman, Rev. W.	+	Lockhart, Rev. Malcolm W.	A
Jung, Rev. Geo. P., D.D.	Y	Lodge, Rev. James T.	CA
Kain, Rev. M. I. L.	Y	Logan, Rev. Mercer P., D.D.	+
Keator, Rt. Rev. Frederick William, D.D. MS		Long, Rev. George, D.D.	CA, A
Keicher, Rev. P. O.	Y	Lowe, Rev. Arthur F.	Y
Keller, Rev. Christopher	A	Ludlow, Rev. T. R.	Y
Kelley, Rev. Arthur P.	EC†	Lusk, Rev. Wm. B.	Y
Kelley, Rev. Leslie C.	+	Mabry, Rev. John Gregory	A
Kelly, Rev. Henry E.	A	McAllister, Rev. Edward C.	A
Kendrick, Rev. R. E.	Y, CA	McAllister, Rev. James R.	Y, EC
Kennedy, Rev. C. C.	CA, A	McCallum, Rev. A. Arlington	A
Kennedy, Rev. Charles F.	CA	McClement, Rev. Thomas B.	CA
Kent, Rev. Samuel N.	CA	McCloud, Rev. John F.	CA
Kimball, Rev. Norman C.	MS	McCollister, Very Rev. E. H.	A, MS
Kinkaid, Rev. William B.	CA	McCormick, Rev. John B.	A
Kinthead, Rev. George Blackburn	A	McCormick, Rt. Rev. John N., D.D.	+
Kinsolving, Rev. W. L.	Y	McCord, Rev. Wm. E.	A
Kirchhoffer, Rev. Richard A.	A	McDonald, Rev. Peerce N.	CA, A
Kitchin, Rev. Charles Stuart	CA	McDowell, Rev. W. G., Jr.	Y, A
Kloman, Very Rev. Henry F.	+	McFetridge, Rev. Robt. J.	A
Knapp, Rev. E. M. H.	Y	McGann, Rev. John Moore	Y
Knapp, Rev. Frank J.	Y, A	McGinley, Rev. Stephen E.	A
Knauff, Rev. Grant	Y	McKenzie, Rev. Benj. S.	CA
Knox, Rev. Raymond C., D.D.	Y	MacCallum, Rev. Robert N.	CA, A
Kraft, Rev. F. F.	Y	MacDougall, Rev. G. M.	EC, FS
Laidlaw, Rev. Gilbert W.	CA	MacKay, Rev. George	Y
Laine, Rev. Edmund R.	Y, A	MacNish, Rev. George H.	EC
Landsdowne, Rev. Burdette	Y	MacWhorter, Rev. Hugh M.	A
Lane, Rev. E. S.	CA, +, A	Mackintosh, Rev. Roland O.	A
Larned, Rev. A. C.	M	Magruder, Rev. Daniel R., Jr.	Y
Lascelle, Rev. Geo. T.	A	Magruder, Rev. J. M., D.D.	CA
Lathrop, Rev. Charles N.	CN	Mallinckrodt, Rev. Harris	A
Lawrence, Rev. A. S.	A	Maloney, Rev. E. H.	Y
Lawrence, Rev. James B.	Y	Manning, Rev. William T., D.D.	CA, A
		Marsden, Rev. H. H.	A

Marsh, Rev. A. H.	A†	Noe, Rev. Israel	CA
Marshall, Rev. A. H.	CA, A	Noe, Rev. Thos. P.	CA
Martin, Rev. John G.	Y	Nolan, Rev. John H.	CA
Martyr, Rev. Frederick A.	CA		
Marvine, Rev. Walter	A	Oberholtzer, Rev. H. I.	Y
Maryon, Rev. F. L.	CA	Oehlhoff, Rev. Jacob H.	A
Masterson, Rev. Harris, Jr.	Y+	O'Dowd, Rev. Denis H.	A
Matthews, Rev. N.	CA	Officer, Rev. Harvey	CA
Maxon, Rev. Wm. D., D.D.	+	Ogilby, Rev. R. B.	A
Mayers, Rev. D. Campbell	Y	Oldham, Rev. John L.	CA
Mayers, Rev. W. H.	CN	Ormsbee, Rev. Roland C.	A
Mellichampe, Rev. Edward W.	CA	Osborne, Rev. Byrle J.	EC
Meredith, Rev. Frederic C.	CA	Ossman, Rev. George	CA, A
Meredith, Rev. John S.	CA	Ottman, Rev. D. R.	A
Merriman, Rev. Earle H.	CA	Owen, Rev. E. J.	CA
Merriman, Rev. Robert N.	CA	Owen, Rev. Wm. H., Jr.	CA
Meyers, Rev. Ray W.	EC, N	Owens, Rev. R. B.	CA
Miel, Rev. Charles	Y		
Miel, Rev. Ernest DeF, D.D..	+	Paddock, Rt. Rev. Robert L., D.D.	Y
Mitchell, Rev. John F.	CA	Page, Rev. Herman R.	CA, A
Mockridge, Rev. John, D.D.	CA	Page, Rev. John M.	A
Molony, Rev. E. H.	EC, FS	Page, Rev. Thos. C.	Y
Montgomery, Rev. A. E.	CA	Paine, Rev. George L.	Y
Montgomery, Rev. Hugh E.	CA	Parker, Rev. A. R.	CN
Montgomery, Rev. J. A.	CA	Parker, Rt. Rev. E. M., D.D.	MS
Moore, Rev. Charles W.	N	Parker, Rev. Clarence P.	CA
Moore, Rev. Geo. S. A.	CA	Parker, Rev. L. A.	EC
Morgan, Rev. Richard	Y	Parshley, Rev. A. R.	Y, EC
Morris, Rev. J. Craik	CA	Patrick Rev. Theodore	Y
Morris, Rev. L. E.	+FS	Patrick, Rev. Wm. E.	Y, A
Morris, Rev. J. P.	Y	Patterson, Rev. Frederick A.	EC
Moulton, Rev. Arthur W.	+	Paulson, Rev. Mark G.	A
Mullineaux, Rev. M.	EC, FS	Paugh, Rev. E. L.	N
Munday, Rev. Wilfred A.	EC	Paynter, Rev. Henry S.	CA
Murgotten, Rev. Francis C.	Y	Peabody, Rev. M. E.	+
Murphy, Rev. C. T.	CA	Pearce, Rev. Hugh M. T.	N
Murray, Rev. R. I.	+	Pearson, Rev. Philip C.	CA
Musser, Rev. F. O.	A	Peck, Rev. Herbert M.	A
Myers, Rev. Geo. B.	CA	Pendleton, Rev. W. H. K.	CA
Myers, Rev. J. B.	CA	Penfold, Rev. F. S.	CA, A
Mythen, Rev. James C.	EC	Pengelly, Rev. J. B.	Y
		Penick, Rev. E. A.	CA, A
Nash, Rev. H. O.	CA, A	Perot, Rev. Elliston J.	CA
Nash, Rev. Norman B.	Y	Perry, Rev. Earl Hunter, M.D.	EC
Neighbor, Rev. John J.	+	Perry, Rev. Harry	+
Nelson, Rev. Frank H.	Y	Perry, Rt. Rev. James DeWolf, Jr., D.D.	+
Nelson, Rev. R. B.	CA	Pettit, Rev. J.	CA
Nichols, Rev. A. W.	N	Pettus, Rev. William Henry	A
Nichols, Rev. Rowland S.	CA	Peyton, Rev. Wm. P.	Y
Niver, Rev. E. B., D.D.	N	Philbrook, Rev. R. W.	Y

Phillips, Rev. J. Roland CA, A
 Phillips, Rev. Z. B. T., D.D. CA
 Pierce, Rev. C. C. A, EC
 Plummer, Rev. James F. CA
 Poland, Rev. John C., Jr. EC
 Poole, Rev. W. H. Y
 Pope, Rev. Richard D. A
 Popham, Rev. Charles W. Y, A
 Porter, Rev. John L. A
 Powell, Rev. Lyman P., D.D. MS
 Pratt, Rev. F. W. CA
 Pratt, Rev. Schuyler EC
 Pressey, Rev. Ernest A. CA
 Pringle, Rev. Wm. +
 Pruden, Rev. Alfred A. A
 Pugh, Rev. P. A. CA
 Putnam, Rev. John H. S. N

Randolph, Rev. F. C. F. CA
 Randolph, Rev. Oscar D. A
 Reade, Rev. Charles G. CA
 Reader, Rev. Claud B. N. O. CA
 Reddish, Rev. B. V. CA
 Reese, Rev. C. H. A
 Reese, Rt. Rev. Theodore I., D.D. MS
 Reese, Rev. W. W. MS
 Remington, Rt. Rev. W. P., D.D. +
 Renison, Rev. Wm. T. Y
 Rhea, Rev. Frank A. CA
 Rice, Rev. John D. MS
 Rich, Rev. E. A. CA
 Richardson, Rev. J. A. EC, FS
 Riddle, Rev. Truman P. N
 Ridout, Rev. Franklin A. Y
 Rifenbark, Rev. Mark CA
 Riley, Rev. Lester L. A
 Roberts, Rev. Brian C. CA
 Roberts, Rev. Wm. Blair CA
 Robertson, Rev. Wm. C. CA
 Robeson, Rev. J. M. A
 Rogers, Rev. E. M. CA
 Rogers, Rev. G. Lloyd CA
 Rogers, Rev. Warren L. CA
 Rollins, Rev. Lyman H. A
 Roseboro, Rev. Francis B. CA, A
 Roudenbush, Rev. Frank CA
 Rudd, Rev. Arthur B. MS
 Ruth, Rev. Harry S. CA
 Ryerson, Rev. Joseph E. Y

Samwell, Rev. A. N. Y
 Sanford, Rev. Edgar L. +
 Sargent, Rev. G. P. T. CA
 Sattig, Rev. J. H. A
 Saunders, Rev. A. C. EC, FS
 Saunders, Rev. H. V. +
 Schroeter, Rev. Herbert F. Y
 Schunck, Rev. J. W. +
 Schuyler, Rev. Philip CA
 Scott, Rev. Wm. R. A
 Seiter, Rev. Arthur L. CA
 Selcer, Rev. H. F. EC
 Severence, Rev. E. K. EC
 Severence, Rev. G. H. A
 Seymour, Rev. H. P. Y +
 Sheen, Rev. Louis Y
 Sheppard, Rev. J. H. CA
 Sherburne, Rev. L. C. Y
 Sherrill, Rev. Henry K. +
 Shipman, Rev. Herbert A
 Shore, Rev. Frank A. CA
 Shrum, Rev. R. W. N
 Sidener, Rev. Wm. Y
 Siegfriedt, Rev. E. F. CA
 Silver, Rev. H. Percy CA
 Silver, Rev. James L. CA
 Simpson, Rev. H. J. Y
 Simpson-Atmore, Rev. W. S. CA
 Slack, Rev. Wm. S. CA
 Smeade, Rev. G. G., LL.D. MS
 Smith, Rev. Adelbert J. +
 Smith, Rev. Alfred Morton A
 Smith, Rev. B. L. EC
 Smith, Rev. Clarence E. CA
 Smith, Rev. Edmund Banks, D.D. +
 Smith, Rev. Everett P. CA +
 Smith, Rev. Franklin Campbell CA
 Smith, Rev. Harley W. +
 Smith, Rev. Herbert S. A
 Smith, Rev. W. D. A
 Smith, Rev. W. W. MS
 Snively, Rev. A. deF. EC
 Spencer, Rev. L. A. A
 Stackpole, Rev. Mark A
 Steele, Rev. S. Tagart, Jr. CA, A
 Steinmetz, Rev. Francis C., D.D. CN
 Stephens, Rev. N. S. EC
 Sterrett, Rev. H. H. D. A
 Stewart, Rev. Geo Craig, D.D. +
 Stewart, Rev. Wood A

Stimson, Rev. Wm. A.	Y	Ullery, Rev. J. F.	Y
Stires, Rev. Ernest M., D.D.	Y	Urban, Rev. Leigh R.	MS
Stokes, Rev. Anson P., D.D.	Y		
Stone, Rev. Arthur W.	N	Van Allen, William H., D.D.	Y
Stone, Rev. Frank.	A FS	Vanamee, Rev. Parker	EC †
Stone, Rev. H. C.	Y	Van Duyn, Rev. T. J. W.	Y
Stoney, Rev. James M.	A	Van Dyke, Rev. W. E.	Y
Stover, Rev. Verne R., M.D.	Y	Van Horn, Rev. H. R.	EC
Street, Rev. Frank W.	A	Van Keuren, Rev. Floyd	MS
Striana, Rev. Gennaro	EC	Vaughan, Rev. Joseph R.	EC
Stridsberg, Rev. C. A. H.	Y	Vincent, Rev. Wm. J.	+
Sturges, Rev. Philemon F.	CA	Vincent, Rev. Z. T., Jr.	A
Sturtevant, Rev. Harwood	CA	Virden, Rev. Harry Lee	CA, A
Swan, Rev. Thos. E.	A		
Sweet, Rev. Sidney C.	CA	Wammersey, Rev. Frederic	CA
Swindlehurst, Rev. Frederick	EC, FS	Ward, Rev. J. C.	A
Sydnor, Rev. Charles W.	Y	Ward, Rev. Robert N.	A
Symons, Rev. Gilbert P.	Y	Washburn, Rev. Arthur L.	+
		Washburn, Rev. Louis C., D.D.	CA
Taitt, Rev. Francis Marion	EC	Washburn, Rev. Henry B., D.D.	MS
Talbot, Rev. Henry R.	A	Watson, Rev. William	N
Tancock, Rev. James A.	+	Watts, Rev. Wallace H.	A
Taylor, Rev. George F.	+	Watts, Rev. William Henderson	Y
Taylor, Rev. Granville	A	Webb, Rev. C. H.	A
Taylor, Rev. Malcolm S.	A	Webber-Thompson, Rev. I. H.	CA, A
Thackeray, Rev. C. L.	CA	Weeden, Rev. Clarence D.	A
Thomas, Rev. E. C.	CA, A	Weeks, Rev. Duncan	A
Thomas, Rev. Harris B.	Y	Weller, Rev. Charles K.	CA
Thomas, Rev. Sydney D.	CA	West, Rev. Stanley R.	A
Thompson, Rev. Frank	N	Wetherill, Rev. Francis M.	+, A
Thompson, Rev. Stanley S.	EC	Whitall, Rev. Edmund C.	+
Thornberry, Rev. D.	Y	White, Rev. Charles D.	A
Thurston, Rt. Rev. Theodore, D.D.	CA	White, Rev. Eliot	A
Tibbitts, Rev. John Knox	+ FS	White, Rev. Francis S.	CA
Toop, Rev. George H., D.D.	A	White, Rev. Howard Russell	A
Torrey, Rev. A. J.	CA	White, Rev. Robb, Jr.,	A
Towson, Rev. E. S.	Y	White, Rev. William Curtis	CA
Tucker, Rev. B. D., Jr.	+	Whitmore, Rev. Holmes	Y
Tucker, Rev. Francis B.	EC	Whitney, Rev. G. Sherwood	CA
Tucker, Rev. Herbert N.	A	Whittle, Rev. A. E.	Y
Tucker, Rt. Rev. H. St. George, D.D.	+	Widdifield, Rev. J. G.	Y
Tucker, Rev. R. K.	A	Wilford, Rev. Lewis	MS
Turner, Rev. C. H. B.	CA	Wilkins, Rev. John	CA
Twinem, Rev. Leonard	N	Wilkinson, Rev. Howard S.	Y, CA
Twing, Rev. Cornelius W.	CA	Wilkinson, Rev. Richard, D.D.	CA
Tyler, Rev. Barrett P.	CA, A	Willard-Jones, Rev. W. H.	CA
Tyler, Rev. Samuel	Y	Willet, Rev. E. S.	CA
Tyner, Rev. C. R.	Y	Williams, Rt. Rev. Charles D., D.D.	+
Tyng, Rev. Dudley	EC	Williams, Rev. H. L. Jewett	EC †
		Williams, Rev. L. G. H.	Y

Williams, Rev. Robert	CA	Wood, Rev. Ernest W.	.A
Williams, Rev. W. P.	N	Wood, Rev. Horace W.	CA
Williamson, Rev. John	A	Wood, Rev. Samuel H.	A
Willis, Rev. William T.	A	Wood, Rev. William L.	+
Wilson, Rev. Alfred C.	+	Wright, Rev. D. C.	CA
Wilson, Rev. Arthur G.	.A	Wright, Rev. Elmer M.	.A
Wilson, Rev. Frank E.	.A	Wright, Rev. G. H. B.	+
Wilson, Rev. Hugh D.	Y	Wylie, Rev. Arthur W. P.	+
Wilson, Rev. John M. C.	Y		
Winter, Rev. Haywood L.	.A	Yates, Rev. J. H.	N
Witsell, Rev. W. P.	CA		
Wolven, Rev. R. L.	Y	Ziegler, Rev. Winfred H.	Y,A
Wood, Rev. C. S.	Y		

A LIST OF CAMPS AND POSTS IN WHICH CORRESPONDENCE WAS HELD WITH CHURCHMEN

*Names of Both Camps and Towns are Given. Camps are Listed
Alphabetically Under Camps. Forts are Listed Alphabetically Under
Forts. Aviation Fields are Listed Alphabetically Under Flying Fields*

Aberdeen.....	Maryland.....	Ordnance Depot and Proving Ground
Aberdeen.....	Mississippi.....	Payne Field
Aberdeen.....	Washington.....	Spruce Camps, Lumber cut for manufacture of Aeroplanes
Accotink.....	Virginia.....	Camp Humphreys
Alcatraz Island.....	California.....	U. S. Disciplinary Barracks
Alexandria.....	Louisiana.....	Camp Beauregard
Algiers.....	Louisiana.....	Naval Station
Allentown.....	Pennsylvania.....	Camp Crane
Allingtown.....	Connecticut.....	Base Hospital
American Lake.....	Washington.....	Camp Lewis
American University.....	Washington, D. C.....	Engineers Training Camp
Americus.....	Georgia.....	Souther Field
Anaconda.....	Montana.....	1st Co. Wash. C. A. C.
Anacostia.....	Washington, D. C.....	Bolling Field
Angel Island.....	California.....	See San Francisco
Annapolis.....	Maryland.....	U. S. Naval Academy, Training Ship, Rifle Range
Anniston.....	Alabama.....	See Camp McClellan
Arcadia.....	California.....	Air Service Balloon School
Arcadia.....	Florida.....	Dorr and Carlstrom Field
Arlington.....	Virginia.....	Ordnance Depot
Asheville.....	North Carolina.....	Internment Camp, Kenilworth Hospital
Astoria.....	Long Island.....	Chemical Research Service
Astoria.....	Oregon.....	(Forts)
Atlanta.....	Georgia.....	(See Camp Gordon) Institute of Tech., School of Military Aeronautics, Atlanta Arsenal, Fort McPherson
Augusta.....	Georgia.....	Ordnance Depot, Camp Hancock
Austin.....	Texas.....	School of Military Aeronautics, Radio Engineering, State University
Ayer.....	Massachusetts.....	Camp Devens
Azalea.....	North Carolina.....	General Hospital No. 19 for wounded, tubercular and gassed patients
Babylon.....	Long Island.....	See Henry J. Damm Flying Field
Balboa Park.....	San Diego, Cal.....	Naval Training Station
Baltimore.....	Maryland.....	(Forts) Locust Point, Coast Artillery, Johns Hopkins University and Medical Reserve Corps
Bar Harbor.....	Maine.....	Naval Reserves, Radio Station, Baker's Island Light
Bath Beach.....	Long Island.....	U. S. Naval Base, Naval Reserve Station
Battle Creek.....	Michigan.....	Camp Custer
Bay Shore.....	Long Island.....	Naval Militia Aerial Station
Bedloe's Island.....	New York.....	Fort Wood
Beaufort.....	North Carolina.....	Radio Station
Beaufort.....	South Carolina.....	Marine Barracks

Belair	Georgia	Aux. Remount Station
Belleville	Illinois	Camp Scott
Belvoir	Virginia	Engineers Officers' Training Camp
Benbrook	Texas	Canadian Royal Flying Corps, Aviation Camp
Bensonhurst	Long Island	Naval Station
Berkeley	California	University of California, Aviation School at University
Berkeley	Virginia	Naval Station
Bethlehem	Pennsylvania	Lehigh University
Biltmore	North Carolina	General Hospital No. 12 for wounded
Black Rock	Connecticut	Naval Reserves
Block Island	Rhode Island	Submarine and Naval Reserve Base
Bonhamtown	New Jersey	Ordnance Depot
Boston	Massachusetts	(Forts and Naval Stations) Commonwealth Pier, Naval Base and Receiving Ship, Harvard Radio School and Charlestown Navy Yard
Brackettville	Texas	Fort Clark and Border Camps
Bremerton	Washington	Navy Yard and Naval Station
Bridgeport	Connecticut	Naval Reserve Base, Ordnance Depot
Brooklyn	New York	Navy Yard and Naval Stations
Brownsville	Texas	Cavalry Station
Brunswick	Georgia	Naval Reserve Station
Buffalo	New York	Curtis Aero Plant, Radio School, Base Hospital No. 23
Bumpkin Island	Massachusetts	Camp Burrage, Naval Reserves, Naval Training Station
Burlington	Vermont	University of Vermont, School of Mech. Engineering, Signal Corps School, Naval Recruiting Station
Caldwell	New Jersey	Rifle Range
Cape Charles	Virginia	C. A. C. Station
Cape Cod Patrol	Massachusetts	C. A. C. Garrison
Carlisle	Pennsylvania	Carlisle Indian School
Champaign-Urbana	Illinois	University of Illinois, Aviation School at University
Charleston	South Carolina	Navy Yard
Charlestown	Massachusetts	Navy Yard
Charlotte	North Carolina	Camp Greene
Chattanooga	Tennessee	See Fort Oglethorpe
Cherrystone Island	Virginia	Naval Base
Chester	Pennsylvania	Military Academy
Cheyenne	Wyoming	Fort D. A. Russell
Chicago	Illinois	Great Lakes Naval Station, Municipal Pier, Coast Patrol, Rifle Range
Chickamauga Park	Georgia	See Fort Oglethorpe
Chillicothe	Ohio	See Camp Sherman
Chincoteague Island	Virginia	Naval Base
Cleveland	Ohio	Naval Training Station, Training Ship Base
College Park	Maryland	U. S. Radio School
College Point	New York	Aviation Corps
College	Texas	Agricultural and Mechanical College
Colonia	New Jersey	General Hospital No. 3, physical reconstruction of disabled soldiers
Columbus	Georgia	Musketry School

Columbus.....	Ohio.....	Aviation and Radio School at Ohio State University, Columbus Barracks
Columbia.....	South Carolina.....	Camp Jackson
Coppee.....	Pennsylvania.....	Lehigh University Training Settlement
Cornwall.....	New York.....	Officers' Training Camp
Corpus Christi.....	Texas.....	Infantry Garrison, General Base Hospital No. 15 for wounded
Crouchesne Bridge.....	Texas.....	Engineers Camp
Dallas.....	Texas.....	See Fort Worth
Dansville.....	New York.....	General Hospital No. 13 for wounded
Dayton.....	Ohio.....	Wilbur Wright Aviation Field
Deer Island.....	Massachusetts.....	Boston Harbor Detention Camps and Prison
Del Rio.....	Texas.....	Infantry Garrison
Deming.....	New Mexico.....	Camp Cody
Denver.....	Colorado.....	General Hospital No. 21
Des Moines.....	Iowa.....	Camp Dodge
Detroit.....	Michigan.....	Fort Wayne
Douglas.....	Arizona.....	Camp Harry J. Jones
Dover.....	New Jersey.....	Naval Powder Depot, Marine Barracks
Duluth.....	Minnesota.....	Naval Reserves, Coast Patrol
Eagle Pass.....	Texas.....	Infantry and Cavalry Station
East Norfolk.....	Massachusetts.....	General Hospital No. 34
Easton.....	Pennsylvania.....	Lafayette University Ground School for Aviation, Special Training Camps for Aviation Mechanics
Edge.....	New Jersey.....	National Guard Camp
Edgewood.....	Maryland.....	Arsenal and filling station for gas shells, Base Hospital
Edinburgh.....	Texas.....	Reg. Army Post, Infantry Garrison
Ellis Island.....	New York.....	Debarkation Hospital No. 1
Elma.....	Washington.....	Spruce Division
Elmsford.....	New York.....	1st Prov. N. Y. Infantry
El Paso.....	Texas.....	Regular Army Post
Eugene.....	Oregon.....	University of Oregon, Aviation School
Eustis.....	Virginia.....	Balloon and Artillery Section, Base Hospital
Fairfield.....	Ohio.....	Wright Field
Farmingdale.....	New York.....	Argicultural School
Farragut.....	Illinois.....	Naval Training Station
Fayetteville.....	North Carolina.....	Camp Bragg
Frankford.....	Pennsylvania.....	U. S. Arsenal, Ordnance Depot
Front Royal.....	Virginia.....	Auxiliary Remount Depot
Fuller.....	Pennsylvania.....	Marine and Signal Corps
Galveston.....	Texas.....	Forts and Coast Artillery Garrison
Garden City.....	Long Island.....	Camp Mills
Georgetown.....	Maryland.....	Naval School Georgetown University
Gloucester Point.....	Virginia.....	Naval Base of Atlantic Fleet
Goat Island.....	California.....	Naval Training Station, Radio and Yeoman Schools
Governor's Island.....	New York.....	Fort Jay, Quartermaster Department
Grand Rapids.....	Michigan.....	Government Sulphuric Acid Plant
Great Lakes.....	Illinois.....	Naval Training Station
Greenpoint.....	Long Island.....	Naval Base

Gulfport.....	Mississippi.....	Naval Training Station
Hachita.....	New Mexico.....	Reg. Army Post, Cavalry and Field Signal Corps
Hampton Roads.....	Virginia.....	U. S. Naval Operating Base, Old Soldiers' Home and Hospital for wounded
Harlingen.....	Texas.....	Regular Army Post
Hastings-on-Hudson.....	New York.....	Edgewood Arsenal, U. S. Chemical Service
Hempstead.....	Long Island.....	Aviation Center
Hidalgo.....	Texas.....	Regular Army Post
Heiberg.....	Texas.....	Cavalry
Highland Park.....	Illinois.....	Fort Sheridan
Hingham.....	Massachusetts.....	Naval Training Station, Naval Ammunition Depot
Hoboken.....	New Jersey.....	U. S. Army Transport Service, Evacuation Hospital No. 1
Hoffman Island.....	New York.....	Hospital for Navy, Evacuation Hospital No. 3
Hoboken.....	Pennsylvania.....	Allegheny Co. General Hospital for wounded
Hoguiam.....	Washington.....	Spruce Division
Hot Springs.....	Arkansas.....	Army and Navy Hospital, General Hosp. for wounded
Houston.....	Texas.....	Camp Logan
Indian Head.....	Maryland.....	U. S. Naval Proving Ground
Indianapolis.....	Indiana.....	Fort Benjamin Harrison
Iona Island.....	New York.....	Loading plant for naval depth bombs
Iowa City.....	Iowa.....	University of Iowa
Ithaca.....	New York.....	Cornell University Aviation School
Jackson Barracks.....	Louisiana.....	Coast Art. Garrison
Jacksonville.....	Florida.....	Camp Joseph E. Johnston
Jamestown.....	Rhode Island.....	Coast Art. Garrison
Jamestown.....	Virginia.....	Naval Base, Hydroplane School
Jefferson Barracks.....	Missouri.....	Recruit Depot
Jeffersonville.....	Indiana.....	Q. M. Depot Reg. Army
Jersey City.....	New Jersey.....	St. Francis' Hospital used by returned soldiers, Isolation Hospital
Kanawha.....	South Carolina.....	Old State National Guard Camp
Kansas City.....	Missouri.....	Naval Recruiting Auto School, Military Instruction
Kendrick.....	New Jersey.....	Training camp for chemical warfare section
Kenosha.....	Wisconsin.....	Ordnance Department
Key West.....	Florida.....	Marine Barracks, Naval Air Station, Naval Reserve Station
Kingston.....	Rhode Island.....	U. S. Naval Training Station
Kingsville.....	Texas.....	Reg. Army Post
Lafayette.....	Indiana.....	Purdue University
Lake Bluff.....	Illinois.....	Naval Training Station
Lake Charles.....	Louisiana.....	Gerstner Field
Lake Village.....	Arkansas.....	Aviation School
Lakewood.....	New Jersey.....	Gen. Hospital No. 9 for physical reconstruction of dis- abled soldiers
Lancaster.....	Pennsylvania.....	Marine Reserve Corps
Lansing.....	Michigan.....	Michigan Agricultural College
Laredo.....	Texas.....	Reg. Army Post
Las Animas.....	Colorado.....	U. S. Naval Hospital
Leach.....	Washington, D. C.....	American University
League Island.....	Philadelphia, Pa.....	Navy Yard

Lee Hall.....	Virginia.....	New Balloon School
Leon Springs.....	Texas.....	Telegraph and Signal Service Camp
Lewes.....	Deleware.....	Naval Base
Lexington.....	Virginia.....	Virginia Military Institution
Lincoln.....	Nebraska.....	University of Nebraska
Lincoln.....	Illinois.....	State National Guard Camp
Little Stephen.....	Arizona.....	Regular Army Post
Llano Grande.....	Texas.....	Regular Army Cavalry Post
Louisville.....	Kentucky.....	Camp Taylor
Loyd Wheaton.....	Illinois.....	U. S. Guards Camp
Machias.....	Maine.....	Naval Station
Macon.....	Georgia.....	Camp Wheeler, Collegiate Balloon School
Madison.....	Wisconsin.....	University of Wisconsin
Madison Barracks.....	New York.....	1st R. O. T. C.
Mare Island.....	California.....	Naval Base
Marathon.....	Texas.....	Coast Art. Garrison
McGuinness.....	Massachusetts.....	State National Guard Camp
Markleton.....	Pennsylvania.....	General Military Hospital No. 17
Melville.....	Rhode Island.....	Naval Coaling Station
Memphis.....	Tennessee.....	Signal Corps, Aviation
Mercedes.....	Texas.....	Cavalry
Messilla Park.....	New Mexico.....	(Aviation Camp)
Miama.....	Florida.....	U. S. Naval Air Station
Middletown.....	Pennsylvania.....	Aviation Supply House
Millington.....	Tennessee.....	Park Field
Minneapolis.....	Minnesota.....	Fort Snelling and Dunwoody Industrial Institute
Mission.....	Texas.....	Regular Army Post
Mobile.....	Alabama.....	Forts
Montauk.....	Long Island.....	Naval Station
Monterey.....	California.....	Regular Army Post
Moscow.....	Iowa.....	University of Iowa
Mount Clemens.....	Michigan.....	(Selfridge Field)
Mount Gretna.....	Pennsylvania.....	National Guard Camp, Ambulance Corps
Mulberry Island.....	Virginia.....	Balloon Observers' School
Naco.....	Arizona.....	Regular Army Cavalry Post
Nantucket.....	Massachusetts.....	Naval Patrol and Supply Base
Naugatuck.....	Connecticut.....	Naval Operating Base
New Bedford.....	Massachusetts.....	U. S. Naval Base, Naval Reserves
New Haven.....	Connecticut.....	Yale Univ. Naval Training Station
New London.....	Connecticut.....	Naval Stations and Forts
New Orleans.....	Louisiana.....	Naval Base
New Paltz.....	New York.....	State Cavalry Camp
Newport.....	Kentucky.....	Fort Thomas
Newport.....	Rhode Island.....	Naval Base, Training Station
Newport News.....	Virginia.....	Regular Army Camp
New York City.....	New York.....	New York Arsenal Army and Naval Posts
Nitro.....	West Virginia.....	Ordnance Department
Nogales.....	Arizona.....	Regular Army Post guarding Mexican Border
Norfolk.....	Virginia.....	Naval Station
Occuquan.....	Virginia.....	Engineers Training Camp

Old Point Comfort	Virginia	Regular Army Post
Omaha	Nebraska	Q. M. Depot and Signal Corps Supply Depot
Otisville	New York	Gen. Hosp. No. 8 for wounded, Tuberculosis Hospital
Palm City	California	Regular Army Post
Palo Alto	California	Camp Fremont
Paris Island	South Carolina	Marine Barracks
Park Place	Texas	Aerial Squadrons
Paul Jones	Illinois	Naval Training Station
Peeksville	New York	Rifle Range
Pelham Bay Park	New York	Naval Station
Penitas	Texas	Regular Army Post
Pensacola	Florida	U. S. Naval Air Station
Perry	Ohio	Small Arms Training School
Pershing	Texas	Motor School
Philadelphia	Pennsylvania	League Island Navy Yard, Schuylkill Arsenal, Univ. of Penn., Cramp's shipyards
Picatinny Arsenal	New Jersey	Ordnance Detachment
Pig's Point	Virginia	Ordnance Depot, General Hospital No. 43
Pine	New York	State Guard, Field Artillery Camp
Pittsburgh	Pennsylvania	Carnegie Institute Tech., Univ. of Pittsburgh
Plattsburg	New York	1st and 2d R. O. T. C. and Regular Army Post
Plunket	Massachusetts	Naval Rifle Range
Port Jefferson	New York	U. S. Naval Training Station
Portland	Maine	Forts
Portland	Oregon	Defenses of the Columbia River, Signal Corps Aviation Section
Port Royal	South Carolina	U. S. Marines Station
Portsmouth	New Hampshire	Navy Yard
Portsmouth	Virginia	Navy Yard
Port Townsend	Washington	Forts
Potsdam	New York	Clarkson Tech. Inst.
Presidio	San Francisco, Cal.	Reg. Army Org. Camp and O. T. Camp
Presidio	Monterey, Cal.	Coast Artillery Fort
Princeton	New Jersey	Princeton Univ. U. S. School of Aeronautics
Progreso	Texas	Regular Army, Infantry Post
Providence	Rhode Island	Naval Base Hospital
Puget Sound	Washington	Navy Yard
Quantico	Virginia	Marines Camp
Rantoul	Illinois	Chanute Field
Raritan	New Jersey	Ordnance Detachment
Richmond	Virginia	Marines Hosp., Gen. Hosp. No. 22 for wounded
Riverside	California	Aviation School
Rochester	New York	U. S. School of Aerial Photography
Rockford	Illinois	National Army Camp, Camp Grant
Rock Island	Illinois	Ordnance Detachment
Rockland	Maine	Naval Reserve Coast Patrol
Roland Park	Maryland	General Hospital for wounded
Roma	Texas	Regular Army Infantry Post
Rumford	Rhode Island	U. S. Rifle Range
Sackett's Harbor	New York	Madison Barracks

St. Louis.....	Missouri.....	Jefferson Barracks, Q. M. Depot, U. S. Marine Hosp. Ordnance Detachment
St. Paul.....	Minnesota.....	Aviation Training School
Salem.....	New Jersey.....	Fort Mott, Coast Art. Garrison
Salt Lake City.....	Utah.....	Fort Douglas
Samfordyce.....	Texas.....	Regular Army Infantry Post
San Antonio.....	Texas.....	Camp Stanley, Fort Sam Houston, Kelly Field, Camp Travis, Wise Balloon School
San Benito.....	Texas.....	Regular Army Infantry Post
San Diego.....	California.....	Army and Navy Post
Sandy Hook.....	New Jersey.....	Proving Ground, Fort Hancock
San Francisco.....	California.....	Army and Navy Camps, Presidio, Mare Island, Goat Island, Fort Baker, Angel Island
San Juan.....	Texas.....	Regular Army Infantry Post
San Leon.....	Texas.....	Aero Station
San Pedro.....	California.....	Naval Base and Training Station
Sault Ste. Marie.....	Michigan.....	Fort Brady
Savannah.....	Georgia.....	Fort Screven
Saunders's Range.....	Maryland.....	Rifle Range
Sayville.....	Long Island.....	Naval Base and Wireless Station
Seattle.....	Washington.....	Naval Station and Forts
Secaucus.....	New Jersey.....	Evacuation Hospital No. 2
Sewell's Point.....	New Jersey.....	Aero Station, Submarine and Coast Patrol Base
Sheepshead Bay.....	Long Island.....	Naval Station
South Dennis.....	Massachusetts.....	Cape Cod Coast Patrol
Southport.....	North Carolina.....	Fort Caswell
Sparta.....	Wisconsin.....	Regular Army Camp
Spartansburg.....	South Carolina.....	Camp Wadsworth
Spokane.....	Washington.....	Fort George Wright
Springfield.....	Massachusetts.....	Springfield Armory, Ordnance Department
Squantum.....	Massachusetts.....	Naval Air Station
Stafford.....	Louisiana.....	Medical Camp
Stamford.....	Connecticut.....	Edgewood Arsenal, Camp King, Embarkation Camp
Staten Island.....	New York.....	Navy Base Debarkation Hospital No. 2
Steilacoom.....	Washington.....	Shipping Point
Swanton.....	Vermont.....	Remington Arms Co., Ordnance Department
Syracuse.....	New York.....	Syracuse University, Ambulance and Mobilization Camp, Regular Army Infantry Post
Tacoma Park.....	Washington, D. C.....	Walter Reed Hospital, General Hospital for wounded
Tarrytown.....	New York.....	Naval Militia Station
Tenafly.....	New Jersey.....	Camp Merritt
Tobyhanna.....	Pennsylvania.....	Tank Corps
Tomkinsville.....	New York.....	Mine Sweeping Base No. 8
Tuckerton.....	New Jersey.....	Naval Radio Station
Utica.....	New York.....	School of Instruction for Machine Gunners
Vallejo.....	California.....	Mare Island Navy Yard
Valparaiso.....	Indiana.....	Army Camp
Van Courtland.....	New York.....	Cavalry Training Station
Vancouver.....	Washington.....	Vancouver Barracks

Virginia Beach.....	Virginia.....	Naval Reserves, Naval Rifle Range, Training Camp for Merchant Marine Gunners
Waco.....	Texas.....	Camp McArthur and Rich Field
Wakefield.....	Massachusetts.....	Naval Reserves and Naval Rifle Range
Warren.....	Arizona.....	Regular Army Post
Washington.....	District of Columbia.....	Ordnance Department, Naval Medical School, U. S. Rifle Range, Navy Yard, Washington Barracks
Watertown Arsenal.....	Massachusetts.....	Ordnance Department
Watertown.....	New York.....	Arsenal
Watervliet Asenal.....	New York.....	Ordnance Department
Waynesville.....	North Carolina.....	General Hospital No. 18 for wounded
West Baden.....	Indiana.....	General Hospital No. 35
Westfield.....	Massachusetts.....	Camp Bartlett
West Point.....	Mississippi.....	Aviation School
West Point.....	New York.....	U. S. Military Academy
Whipple Barracks.....	Arizona.....	General Hospital No. 20 for wounded
White Plains.....	New York.....	Army Hospital
Whitestone.....	Long Island, N. Y.....	Fort Totten
Whitman.....	New York.....	Camp of Instruction for Officers of New York Guard
Wichita Falls.....	Texas.....	Fall Field
Wilmington.....	North Carolina.....	Naval Reserves
Wissahickon Barracks.....	Cape May, N. J.....	Naval Station
Wood's Hole.....	Massachusetts.....	Naval Coast Patrol
Wrightstown.....	New Jersey.....	Camp Dix
Yaphank.....	Long Island.....	Camp Upton
Yerba Buena.....	California.....	Naval Station
Youngstown.....	New York.....	Fort Niagara
Yuma.....	Arizona.....	Regular Army Post

CAMPS

Camp Alfred Vail.....	Little Silver, N. J.....	Signal Service, Officers' Training Camp
Camp Baker.....	Bet. El Paso & Ft. Bliss, Tex.....	Medical Corps, Wagon Trains, Sanitary Units, etc.
Camp Bartlett.....	Westfield, Mass.....	Concentration Camp, New Eng. Nat. Guard
Camp Beauregard.....	Alexandria, La.....	Nat. Guard Camp, Base Hosp.
Camp Benning.....	Columbus, Ga.....	Permanent School of Small Arms, Rifle Range
Camp Bowie.....	Ft. Worth, Tex.....	Nat. Guard Camp, Base Hosp.
Camp Bullis.....	San Antonio, Tex.....	Rifle Range
Camp Boerne.....	El Paso, Tex.....	Cavalry
Camp Cody.....	Deming, New Mexico.....	Nat. Guard Camp, Base Hosp.
Camp Colt.....	Gettysburg, Pa.....	Tank Corps
Camp Cotton.....	El Paso, Tex.....	Hdqts. U. S. Guards
Camp Crane.....	Allentown, Pa.....	Ambulance Corps
Camp Custer.....	Battle Creek, Mich.....	Nat. Army Camp
Camp Devens.....	Ayer, Mass.....	Nat. Army Camp, Replacement Camp
Camp Dewey.....	Great Lakes, Ill.....	Naval Training Station
Camp Dix.....	Wrightstown, N. J.....	Nat. Army, 78th Div., Replacement Camp

Camp Dodge.....	Des Moines, Iowa.....	Nat. Army, 8th Div., Receiving Camp, Base Hosp.
Camp Doniphan.....	Ft. Sill, Okla.....	Nat. Guards, Balloon, Aero Squads and Post Field, Base Hosp.
Camp Forrest.....	Ft. Oglethorpe, Ga.....	Reg. Army Camp
Camp Fremont.....	Palo Alto, Calif.....	Nat. Guard Camp used by Reg. Army
Camp Funston.....	Ft. Riley, Kansas.....	Nat. Army Camp
Camp Furlong.....	Columbus, New Mex.....	Cavalry
Camp Gordon.....	Atlanta, Ga.....	Nat. Army Camp
Camp Grant.....	Rockford, Ill.....	Nat. Army Camp
Camp Greene.....	Charlotte, N. C.....	Nat. Guard Camp
Camp Greenleaf.....	Ft. Oglethorpe, Ga.....	Medical Officers' Training Camp
Camp Hancock.....	August, Ga.....	National Guard, Ordnance and Mach. Gun Training Schools
Camp Hill.....	Newport News, Va.....	Embarkation Camp, Supply Train, Stevedore, etc.
Camp Humphreys.....	Accotink, Va.....	Engineers' Training Camp, Base Hosp.
Camp Jackson.....	Columbia, S. C.....	National Army Camp
Camp Joseph E. Johnston.....	Jacksonville, Fla.....	Training School for Quartermasters, Engineers, Base Hosp.
Camp Jones.....	Douglas, Ariz.....	Border Camp
Camp Kearny.....	Linda Vista, Calif.....	National Guard Camp
Camp Kendrick.....	Lakehurst, N. J.....	Training Camp for Chemical Warfare Section
Camp King.....	Stamford, Conn.....	Red Cross Embarkation Camp
Camp Knox.....	Bet. West Point & Elizabethtown, Ky.....	Field Art. Firing Centre
Camp Laurel.....	Potomac Park, Wash., D. C.....	
Camp Lee.....	Petersburg, Va.....	Nat. Army Camp
Camp Lewis.....	American Lake, Wash.....	Nat. Army Camp
Camp Logan.....	Houston, Tex.....	Nat. Guard Camp
Camp McArthur.....	Waco, Tex.....	Nat. Guard Camp
Camp McClellan.....	Anniston, Ala.....	Nat. Guard Camp
Camp McCoy.....	Sparta, Wis.....	Reg. Army Organization Camp
Camp Warden McLean.....	Ft. Oglethorpe, Ga.....	Officers' Training Camp
Camp Meade.....	Admiral, Md.....	Nat. Army Camp
Camp Meigs.....	Washington, D. C.....	Quartermasters' Camp
Camp Merritt.....	Tenafly, N. J.....	Embarkation Camp
Camp Mills.....	Mincola, L. I.....	Embarkation Camp
Camp Morrison.....	Newport News, Va.....	Balloon Squadron, Supply and Service Aviation Squad
Camp Morse.....	San Antonio, Tex.....	Signal and Radio Station
Camp Nicholls.....	New Orleans, La.....	Permanent Army Post
Camp Pike.....	Little Rock, Ark.....	Ordnance Depot, General Hosp. No. 34
Camp Polk.....	Raleigh, N. C.....	Tank Corps
Camp Robinson.....	Sparta, Wis.....	Reg. Army Organization Camp
Camp Scott.....	Belleville, Ill.....	Aviation School
Camp Scurry.....	Corpus Christi, Tex.....	Engineer and Field Art.
Camp Sevier.....	Greenville, S. C.....	Nat. Guard
Camp Shelby.....	Hattiesburg, Miss.....	Nat. Guard

Camp Sheridan.....	Montgomery, Ala.....	Nat. Guard
Camp Sherman.....	Chillicothe, Ohio.....	Nat. Army
Camp Stanley.....	San Antonio, Tex.....	Reg. Army Organization Camp and Officers' Training Camp
Camp Stewart.....	El Paso, Tex.....	Border Camp
Camp Stuart.....	Newport News, Va.....	Embarkation Camp, Base Hosp.
Camp Taylor.....	Louisville, Ky.....	Officers', Chaplains', Nurses' and Band School
Camp Travis.....	San Antonio, Tex.....	Nat. Army Camp
Camp Upton.....	Long Island, N. Y.....	Nat. Army Camp
Camp Wadsworth.....	Staten Island, N. Y.....	Nat. Guard Camp
Camp Wheeler.....	Macon, Ga.....	Nat. Guard Camp

FORTS

Ft. Adams.....	Newport, R. I.....	Coast Art. Garrison, Reg. Army Fort
Ft. Amador.....	Balboa, Canal Zone.....	Coast Art. Fort
Ft. Andrews.....	Boston, Mass.....	Reg. Army Fort, Coast Art. Garrison
Ft. Ann.....	New York.....	N. Y. Militia Lock No. 9, Small Guard Post
Ft. Apache.....	Phoenix, Ariz.....	Reg. Army Post
Ft. Armistead.....	Baltimore, Md.....	Fortress, Baltimore Harbor
Ft. Baker.....	San Francisco, Calif.....	Coast Art. Garrison
Ft. Baldwin.....	Popham Beach, Me.....	Coast Art. Corps
Ft. Banks.....	Boston, Mass.....	Coast Art. Garrison
Ft. Barrancas.....	Pensacola, Fla.....	Coast Art. Garrison
Ft. Barry.....	San Francisco, Calif.....	Coast Art. Garrison
Ft. Bayard.....	Deming, N. M.....	General Hospital for Wounded and Tubercular
Ft. Benjamin Harrison.....	Indianapolis, Ind.....	Officers' Training Camp, Base Hospital
Ft. Bliss.....	El Paso, Tex.....	Reg. Army Post, Cavalry Station, Base Hosp.
Ft. Brady.....	Sault Ste. Marie, Mich.....	Permanent Army Post
Ft. Brown.....	Brownsville, Tex.....	Reg. Army Post
Ft. Canby.....	Astoria, Ore.....	Subpost of Ft. Stephens, Ore.
Ft. Carroll.....	Baltimore, Md.....	Fortress, Guarding Baltimore Harbor
Ft. Casey.....	Port Townsend, Wash.....	Coast Art. Garrison
Ft. Caswell.....	Southport, N. C.....	Coast Art. Garrison
Ft. Clark.....	Bracketville, Tex.....	Cavalry and Infantry Station
Ft. Collins.....	Colorado.....	Military Officers' Training Camp
Ft. Columbia.....	Astoria, Ore.....	Coast Art. Garrison
Ft. Constitution.....	Portsmouth, N. H.....	Coast Art. Garrison
Ft. Crockett.....	Galveston, Tex.....	Coast Art. Garrison
Ft. Crook.....	Omaha, Neb.....	Permanent Army Post
Ft. Dade.....	St. Petersburg, Fla.....	Coast Art. Garrison
Ft. D. A. Russell.....	Cheyenne, Wyo.....	Reg. Army Organization Camp
Ft. Delaware.....	Delaware City, Del.....	Coast Art. Corps
Ft. Des Moines.....	Des Moines, Iowa.....	Army Hosp. for Wounded
Ft. De Soto.....	St. Petersburg, Fla.....	Coast Art. Garrison
Ft. Douglas.....	Salt Lake City, Utah.....	Reg. Army Organization Camp
Ft. DuPont.....	Delaware City, Del.....	Coast Art. Garrison
Ft. Edward.....	New York.....	Second Small Guard Post on the Champlain Canal
Ft. Ethan Allen.....	Essex Junction, Vt.....	Cavalry Garrison

Ft. Flagler	Port Townsend, Wash.	Coast Art. Garrison
Ft. Foster	Portsmouth, N. H.	Coast Art. Garrison
Ft. Fremont	Beaufort, S. C.	Coast Art. Garrison
Ft. Funston	San Francisco, Calif.	Coast Art. Corps
Ft. Gaines	Mobile, Ala.	Coast Art. Garrison
Ft. George Wright	Spokane, Wash.	Coast Art. Garrison
Ft. Getty	Newport, R. I.	Coast Art. Garrison
Ft. Greble	Newport, R. I.	Coast Art. Garrison
Ft. Hamilton	Brooklyn, N. Y.	Army Embarkation Camp
Ft. Hancock	Sandy Hook, N. J.	Coast Art. Garrison, Permanent Army Post
Ft. Harrison	Helena, Mont.	Coast Art. Garrison
Ft. Heath	Winthrop, Mass.	Coast Art. Garrison
Ft. H. G. Wright	New London, Conn.	Coast Art. Garrison
Ft. Herring	Peoria, Ill.	Ordnance Depot
Ft. Howard	Baltimore, Md.	Coast Art. Garrison
Ft. Huachuca	Huachuca, Ariz.	Calvary Garrison
Ft. Hunt	Washington, D. C.	Coast Art. Garrison
Ft. Jay	Governor's Island, N. Y.	U. S. Disciplinary Garrison
Ft. Jackson	New Orleans, La.	Ordnance Depot
Ft. Kearny	Newport, R. I.	Subpost of Ft. Greble
Ft. Keogh	Miles City, Mont.	Remount Depot
Ft. Lawton	Seattle, Wash.	Coast Art. Garrison
Ft. Leavenworth	Kansas	Engineers Signal Service, Medical Det. U. S., Disciplinary Barracks
Ft. Levitt	Portland, Me.	Coast Art. Garrison
Ft. Lincoln	Bismarck, N. D.	
Ft. Logan H. Roots	Little Rock, Ark.	Reg. Army Post, U. S. General Hosp. No. 33, First Reserve Officers' Training Corps
Ft. Logan	Denver, Colo.	Reg. Army Post, Recruit Depot
Ft. Lyon	Las Animas, Colo.	Naval Hosp.
Ft. Lyon	Portland, Me.	Subpost of Ft. McKinley
Ft. McArthur	San Pedro, Calif.	Coast Art. Garrison
Ft. McDowell	San Francisco, Calif.	Recruit Depot
Ft. McHenry	Baltimore, Md.	Medical Det., Base Hosp., General Hosp. No. 2 for Wounded
Ft. McIntosh	Laredo, Tex.	Cavalry Garrison
Ft. McKinley	Portland, Me.	Coast Art. Garrison
Ft. McPherson	Atlanta, Ga.	Federal Interment Camp, General Hospital No. 6 for Wounded
Ft. McRee	Pensacola, Fla.	Subpost Ft. Barrancas, Det. Coast Art.
Ft. McKenzie	Sheridan, Wyo.	Quartermasters' Corps
Ft. Magruder	Williamsburg, Va.	Ordnance Depot
Ft. Mansfield	Westerly, R. I.	Det. Coast Art.
Ft. Mason	San Francisco, Calif.	Quartermasters' Department, Signal Corps
Ft. Meade	Sturgis, S. D.	Garrison
Ft. Michie	New London, Conn.	Coast Art. Garrison
Ft. Miley	San Francisco, Calif.	Coast Art. Corps
Ft. Miller	New York	Small Guard Post on Champlain Canal
Ft. Missoula	Missoula, Mont.	Garrison
Ft. Monroe	Norfolk, Va.	Coast Art. Garrison, Officers' Training Camp

Ft. Morgan	Mobile, Ala.	Coast Art. Garrison
Ft. Mott	Salem, N. J.	Coast Art. Corps
Ft. Moultrie	Charleston, S. C.	Coast Art. Garrison
Ft. Meyer	Virginia	Reg. Army Organization Camp, Outfitting Post
Ft. Niagara	Youngstown, N. Y.	Permanent Army Post
Ft. Oglethorpe	Chattanooga, Tenn.	Permanent Army Post, General Hosp. No. 14 for Wounded, Medical Training Camp
Ft. Omaha	Omaha, Neb.	U. S. Army Balloon School, Signal Corps
Ft. Ontario	Oswego, N. Y.	Medical Base Hosp., Ambulance Corps, etc., General Hosp. No. 5 for Wounded
Ft. Pickens	Pensacola, Fla.	Coast Art. Garrison
Ft. Porter	Buffalo, N. Y.	Base Hosp. Unit No. 23, General Hosp. No. 4 for Wounded
Ft. Preble	Portland, Me.	Coast Art. Garrison
Ft. Randolph	Cristobal, Canal Zone	Coast Art. Garrison
Ft. Reno	Darlington, Okla.	Remount Depot
Ft. Revere	Boston, Mass.	Garrison
Ft. Riley	Kansas	Reg. Army Organization Camp, Military Officers' Training Camp
Ft. Ringgold	Near Samfordyce, Tex.	U. S. Cavalry
Ft. Robinson	Crawford, Neb.	Small Garrison
Ft. Rodman	Bedford, Mass.	Coast Art. Garrison
Ft. Rosecrans	San Diego, Calif.	Coast Art. Garrison
Ft. Russell	Wyoming	Cavalry and Field Art.
Ft. St. Philips	New Orleans, La.	Coast Art. Corps
Ft. Sam Houston	San Antonio, Tex.	Reg. Army Organization Camp, Base Hosp.
Ft. Sam Jacinto	Galveston, Tex.	Coast Art. Corps
Ft. Schuyler	New York, N. Y.	Coast Art. Garrison
Ft. Screven	Savannah, Ga.	Coast Art. Corps
Ft. Sheridan	Illinois	Reg. Army Post, General Hosp. for Wounded
Ft. Sherman	Cristobal, Canal Zone	Garrison
Ft. Sill	Oklahoma	School of Fire, Balloon and Aero Squadron, Base Hosp.
Ft. Slocum	New York	Recruit Depot
Ft. Smallwood	Baltimore, Md.	Coast Art. Corps
Ft. Snelling	Minneapolis, Minn.	Reg. Army Organization Camp, Officers' Training Camp
Ft. Standish	Boston, Mass.	Coast Art. Garrison
Ft. Stark	Portsmouth, N. H.	Coast Art. Corps
Ft. Stevens	Oregon	Coast Art. Corps
Ft. Story	Cape Henry, Va.	Coast Art. Corps, defends entrance to Chesapeake Bay
Ft. Strong	Boston, Mass.	Coast Art. Corps
Ft. Sumter	Moultrieville, S. C.	Coast Art. Garrison
Ft. Taylor	Key West, Fla.	Naval Training Station
Ft. Terry	New London, Conn.	Coast Art. Corps
Ft. Thomas	Newport, Ky.	Recruit Station
Ft. Tilden	Rockaway, L. I.	U. S. Naval Air Station
Ft. Ticonderoga	New York	Fourth Small Guard Post on Champlain Canal

Ft. Totten.....	Whitestone, N. Y.....	Coast Art. Garrison
Ft. Travis.....	Galveston, Tex.....	Coast Art. Corps
Ft. Trumbell.....	New London, Conn.....	U. S. Post Guard, Naval Experiment Station
Ft. Wadsworth.....	Staten Island, N. Y.....	Coast Art. Corps
Ft. Ward.....	Seattle, Wash.....	Coast Art. Corps
Ft. Warren.....	Boston, Mass.....	Coast Art. Corps
Ft. Washington.....	Washington, D. C.....	Coast Art. Corps
Ft. Wayne.....	Detroit, Mich.....	Coast Art. Corps
Ft. Wetherill.....	Newport, R. I.....	Coast Art. Garrison
Ft. Whitman.....	La Conner, Wash.....	Subpost of Ft. Worden
Ft. Williams.....	Portland, Me.....	Coast Art. Corps
Ft. Winfield Scott.....	San Francisco, Calif.....	Coast Art. Garrison
Ft. Wood.....	Bedloe's Island, N. Y.....	Signal Corps General Supply Depot
Ft. Worden.....	Port Townsend, Wash.....	Coast Art. Corps
Ft. Wright.....	New London, Conn.....	Coast Art. Garrison

FLYING FIELDS

Barron Field.....	Everman, Texas, 7 miles east of Ft. Worth.....	
Bolling Field.....	Anacostia, D. C.....	Hangar for British Air Missions
Brooks Field.....	San Antonio, Texas.....	Advance Flying Field
Brindley Field.....	Commack, L. I.....	Aviation
Call Field.....	Wichita, Kansas.....	Aviation
Carlstrom Field.....	Arcadia, Fla.....	Aviation
Caruthers Field.....	Benbrook, Tex., 9 miles west of Ft. Worth.....	Aviation
Chandler Field.....	Essington, Pa.....	Aviation
Chanute Field.....	Rantoul, Ill.....	Aviation
Chapman Field.....	Long Island, N. Y.....	Aviation
Damm (Henry J.) Field...	Babylon, L. I.....	Aviation
Dick, Field (Camp).....	Dallas, Tex.....	Aviation
Dorr Field.....	Arcadia, Fla.....	Aviation
Eberts Field.....	Lonoke, Ark.....	Aviation
Ellington Field.....	Houston, Tex.....	Aviation
Florence Field.....	Nebraska.....	Aviation
Gerstner Field.....	Lake Charles, La.....	Aviation
Godman Field.....	Kentucky.....	Aviation
Hazelhurst Field.....	Mineola, L. I., N. Y.....	Aviation
Hiestand Field.....	Ft. Myers, Fla.....	Aviation
Kelly Field.....	San Antonio, Tex.....	Aviation
Langley Field.....	Hampton, Va.....	Aviation
Lavaca.....	Texas.....	Aviation
Leon.....	Near Galveston, Tex.....	Aviation
Love Field.....	Dallas, Tex.....	Aviation
Lufbery Field.....	Wantaugh, L. I.....	Aviation
McCook Field.....	Dayton, Ohio.....	Aviation
March Field.....	Riverside, Calif.....	Aviation
Mather Field.....	Sacramento, Calif.....	Aviation
Mitchell Field.....	Mineola, L. I., N. Y.....	Aviation

Park Field.....	Millington, Tenn.....	Aviation
Payne Field.....	Aberdeen, Miss.....	Aviation
Post Field.....	Ft. Sill, Okla.....	Aviation
Rich Field.....	Waco, Tex.....	Aviation
Rockwell Field.....	San Diego, Calif.....	Aviation
Roosevelt Field.....	Mineola, L. I., N. Y.....	Aviation
Scott Field.....	Belleville, Ill.....	Aviation
Selfridge Field.....	Mt. Clemens, Mich.....	Aviation
Souther Field.....	Americus, Ga.....	Aviation
Speedway Field.....	Indianapolis, Ind.....	Aviation
Taliaferro Field.....	Hicks, Tex.....	Aviation
Taylor Field.....	Montgomery, Ala.....	Aviation
Worth Field.....	Texas.....	Aviation
Wright, Wilbur.....	Fairfield, Ohio.....	Aviation

THE GREAT HONOR ROLL

DIocese	Number of Churchmen Recorded	Parishes and Missions Sending Complete Honor Roll	Parishes and Missions Sending Incomplete Honor Roll	Nonreporting Parishes and Missions, Names Received from Outside Sources	Parishes and Missions Having no Names Recorded	Total Parishes and Missions in Diocese
Alabama.....	809	30	8	19	57	114
Alaska.....	69	10	1	5	19	35
Albany.....	2,070	60	19	39	62	180
Arizona.....	213	5	7	4	33	49
Arkansas.....	387	16	5	16	41	78
Asheville.....	225	16	..	7	64	87
Atlanta.....	365	10	1	16	36	63
Bethlehem.....	331	37	11	22	48	118
California.....	1,528	40	2	20	38	100
Central New York.....	1634	63	4	41	55	163
Chicago.....	3375	50	5	49	4	108
Colorado.....	620	11	22	16	22	71
Connecticut.....	4,045	75	42	28	82	227
Dallas.....	396	19	2	5	22	48
Delaware.....	232	8	5	10	16	39
Duluth.....	448	11	7	23	51	92
East Carolina.....	385	13	5	26	45	89
Eastern Oklahoma.....	95	2	10	10	24	46
Eastern Oregon.....	91	2	..	7	18	27
Easton.....	154	8	..	19	38	65
Erie.....	458	10	5	18	30	63
Florida.....	207	9	1	12	44	66
Fond du Lac.....	571	20	2	23	7	52
Georgia.....	392	8	16	7	42	73
Harrisburg.....	648	22	11	30	37	100
Honolulu.....	62	3	..	1	25	29
Idaho.....	158	7	6	11	36	60
Indianapolis.....	413	14	..	17	7	38
Iowa.....	901	27	14	17	24	82
Kansas.....	355	15	12	13	23	63
Kentucky.....	488	14	4	12	27	57
Lexington.....	255	12	9	3	59	83
Long Island.....	5,304	119	..	16	13	148
Los Angeles.....	1,221	34	..	28	36	98
Louisiana.....	796	20	11	19	52	102
Maine.....	666	28	6	10	37	81
Marquette.....	224	2	6	11	42	61
Maryland.....	1,680	29	19	35	86	169
Massachusetts.....	5648	92	48	37	30	207

DIocese	Number of Churchmen Recorded	Parishes and Missions Sending Complete Honor Roll	Parishes and Missions Sending Incomplete Honor Roll	Nonreporting Parishes and Missions. Names Received from Outside Sources	Parishes and Missions Having no Names Recorded	Total Parishes and Missions in Diocese
Michigan.....	2290	32	26	34	35	127
Michigan City.....	363	15	..	10	14	39
Milwaukee.....	1,202	28	25	26	32	111
Minnesota.....	1,355	32	11	41	45	129
Mississippi.....	464	14	19	13	39	85
Missouri.....	687	18	9	24	12	63
Montana.....	389	16	19	13	22	70
Nebraska.....	436	11	12	14	19	56
Nevada.....	176	5	..	14	26	45
Newark.....	4,128	55	17	46	20	138
New Hampshire.....	563	18	17	8	22	65
New Jersey.....	2,168	67	33	35	40	175
New Mexico.....	423	24	..	2	31	57
New York.....	9,262	85	55	72	80	292
North Carolina.....	520	21	2	25	68	116
North Dakota.....	225	11	3	9	29	52
North Texas.....	73	3	..	4	24	31
Ohio.....	2,101	31	18	44	42	135
Oklahoma.....	81	2	..	15	17	34
Olympia.....	440	11	5	13	23	52
Oregon.....	480	14	1	10	21	46
Pennsylvania.....	5,666	104	14	48	33	199
Philippine Islands.....	40	2	..	..	14	16
Pittsburgh.....	1,058	25	9	27	31	92
Porto Rico.....	6	4	..	..	4	8
Quincy.....	302	13	..	13	11	37
Rhode Island.....	1,987	30	17	11	19	77
Sacramento.....	364	15	6	23	11	55
Salina.....	81	2	5	9	18	34
San Joaquin.....	316	20	..	4	12	36
South Carolina.....	672	19	10	33	78	140
South Dakota.....	801	17	31	11	44	163
Southern Florida.....	368	17	3	26	48	94
Southern Ohio.....	1,373	40	4	21	20	85
Southern Virginia.....	1,147	37	1	56	166	260
Spokane.....	290	35	..	3	6	44
Springfield.....	374	..	18	18	13	49
Tennessee.....	707	20	2	29	38	89
Texas.....	484	11	4	22	29	66
Utah.....	118	4	5	3	15	27
Vermont.....	452	2	39	8	21	70

DIocese	Number of Churchmen Recorded	Parishes and Missions Sending Complete Honor Roll	Parishes and Missions Sending Incomplete Honor Roll	Nonreporting Parishes and Missions, Names Received from Outside Sources	Parishes and Missions Having no Names Recorded	Total Parishes, and Missions in Diocese
Virginia.....	1,051	38	4	32	206	280
Washington.....	1,186	23	14	25	49	111
Western Colorado.....	160	9	3	6	22	40
Western Massachusetts....	1,341	27	15	10	22	74
Western Michigan.....	732	17	10	15	35	77
Western Missouri.....	381	7	1	19	33	52
Western Nebraska.....	242	16	3	10	61	90
Western New York.....	2,381	59	5	53	47	164
West Texas.....	193	9	..	16	30	55
West Virginia.....	442	18	5	19	53	95
Wyoming.....	415	12	17	7	39	75
Shanghai.....	7	1	..	..	29	30
Cuba.....	1	..	..	1	12	13
Total.....	90,883	2,137	843	1,752	3,362	8,146

NAMES OF CORRESPONDENTS

Who Agreed to Co-operate in Serving Men at Points Mentioned.

<i>Name</i>	<i>Points Covered</i>
Alexander, Mr. John D.	Detroit, Mich.
Alling, Rev. Stephen H.	Ft. Brady, Sault Ste. Marie, Mich.
Anderson, Mr. R. E.	Camp Sherwood, Richmond, Va.
Applegate, Rev. Octavius, D.D.	Utica, N. Y.
Appleton, Rev. Floyd, Ph.D.	Middletown, Pa.
Asfazadour, Mr. A. E.	Ft. Schuyler, N. Y.
	Throgg's Neck
	Coast Artillery
	Ft. Totten, L. I., N. Y.
Ashby, Rev. C. A.	Camp Polk, Raleigh, N. C.
Ashmead, Rev. Chas. A.	Tarrytown, N. Y.
	Kingsland Point.
Atwater, Rev. Geo. P., D.D.	Akron, Ohio
Baker, Rev. W. O.	New Haven, Conn.
Barrow, Rev. G. A.	Chelsea, Mass. (Naval & Marine Hospital)
Baxter, Mr. Geo. C.	American University,
	Washington, D. C.
	Camp Meigs, Washington, D. C.
	Ft. Myer, Va.
Beal, Rev. Harry	Fairhaven Barracks, Mass.
	Ft. Rodman, Mass.
	New Bedford, Mass.
Beatty, Rev. Troy, D.D.	Memphis, Tenn.
Bell, Rev. Bernard I.	Camp Farragut, Great Lakes, Ill.
	Camp Perry.
Bedford-Jones, Rev.	Brockville, Ont., Canada
Benham, Mr. Geo. C.	Cleveland, Ohio
Birckhead, Rev. M. H.	Block Island, R. I.
Blackford, Rev. Ambler M.	Marine Station, Paris Island, S. C.
Blaske, Rev. Drayton R.	Hastings, Mich.
Boate, Rev. George	Cape May, N. J.
	Sewell's Point,
	Wissahickon Barracks
Bodel, Rev. J. K.	Schofield Barracks,
	Ft. Shafter, Honolulu, T. H.
	Cahu, T. H.
Boogher, Rev. Archer	Fayetteville, N. C.
Bowen, Rev. H. L.	Peoria, Ill.
Bowie, Rev. M. P.	Windsor, N. Y.
Brewster, Rt. Rev. Benj., D.D.	Portland Harbor, Maine
Briggs, Prof. Carey, C.D.	University of New York
Brine, Rev. Chas. LeV.,	Ft. Constitution, N. H.
	Ft. Foster, Portsmouth, N. H.
Brooks, Rev. Edgar E.	Camp Edge, Sea Girt, N. J.
	Sandy Hook, N. J.
Broom, Rev. T. W.	Windsor, N. S.

<i>Name</i>	<i>Points Covered</i>
Brown, Rev. W. A., D.D.	Port Norfolk, Va. Norfolk Navy Yard Portsmouth, Va.
Browne, Rev. Geo. I.	Lancaster, Pa.
Browning, Rev. Robert E.	Camp Meade, Md.
Brugler, Rev. Chas. E.	Lakewood, N. J.
Bullitt, Rev. J. F.	Fort Revere, Hull, Mass.
Bunting, Rev. J. S.	St. Louis, Mo.
Burtis, Mr. E. S., Jr.	Fort Slocum, N. Y.
Bushby, Rev. William R.	Laurel, Md.
Buttolph, Rev. Edwin K.	Mt. Clemens, Mich.
Carson, Rev. H. R.	Panama Canal Zone
Chandler, Rev. C. H. L.	Clackamas, Ore.
Christenson, Mrs. A. G.	Jersey City, N. J.
Clark, Rt. Rev. Wm. R., D.D.	Beamsville, Ont., Canada
Clay, Rev. Albert E.	Pier No. 19, Philadelphia, Pa.
Clingman, Rev. Chas.	Camp Logan, Houston, Tex. Ellington Field
Clute, Rev. Horace E.	Hastings Plant, Edgewood Arsenal, N. Y.
Cogan, Rev. J. J.	Wakefield, Mass. Camp Blumkett
Collins, Rev. Chas. F.	Lonoke, Ark. Eberts Field
Cook, Rev. Charles W.	Laredo (Corpus Christi, Tex.) Ft. McIntosh, Texas
Corbett, Mr. E. B.	Camp Logan, Texas
Cornick, Rev. J. C.	Virginia Beach Rifle Range Norfolk, Va.
Cornish, Rev. J. J.	Valdosta, Ga.
Corser, Rev. H. P.	Wrangell, Alaska.
Couper, Rev. E. W.	Duluth, Minn.
Covell, Rev. David R.	Marine Barracks, Washington, D. C. Washington Navy Yard.
Cox, Rev. William J.	West Philadelphia, Pa.
Cram, Mr. A. L.	Hempstead Plains (Aviation Fields)
Crisp, Rev. J. O.	Portsmouth, Ont., Canada
Crittenton, Rev. C. R. D.	Key West, Fla.
Cromwell, Rev. C. B.	Valparaiso, Ind.
Curran, Rev. T. J. O.	Ft. McArthur, San Pedro, Cal.
Dale, Rev. W. D.	Ft. Hancock, N. J. Monmouth Beach, N. J. Camp Vail, N. J.
Dandridge, Rev. E. P.	Ft. Screven, Savannah, Ga.
Darling, Mr. William	Fort Omaha, Neb.
Davenport, Rev. G. W.	Burlington, Vt. Ft. Ethan Allen, Vt. University of Vermont Training School

<i>Name</i>	<i>Points Covered</i>
Davidson, Rev. Philip G.	Greenville, Miss.
Dennis, Rev. Benjamin	Brownsville, Texas.
Despard, Rev.	Kingston, Ontario, Canada
Dixon, Rev. J. H. S.	Orange, Texas.
Dorrance, Rev. Samuel M.	Jefferson Barracks, Mo.
Doswell, Rev. Menard, Jr.	New Orleans, La.
	Camp Martin
	Camp Nichols
Dun, Rev. Angus	Devens, Camp Ayer, Mass.
Durfee, Mr. Arthur	Fort Wright
	Fisher's Island, N. Y.
	Ft. Mechie
	Ft. Terry
	Ft. Trumbull
	State Pier and Hospitals, N. Y.
Edwards, Rev. J. H.	Lake Bluff, Ill.
	Lake Forest, Ill.
English, Mr. H. D. W.	Pittsburgh, Pa.
Essex, Rev. W. L.	Rock Island, Ill.
Evans, Rev. Sidney K.	U. S. Naval Academy,
	Annapolis, Md., Glenbournie, Md.
	U. S. S. "Reina Mercedes."
Evans, Rev. D. J.	Camp Fremont
	Palo Alto, Cal.
Ewing, Rev. A. A.	Ft. DuPont, Del.
Farney, Rev. C. M.	St. Paul, Minn.
Fenton, Rev. J. F., Ph.D.	Metuchen, N. J.
	Camp Raritan
Fisher, Rev. Geo.	Woods Hole, Mass.
Fitzgerald, Rev. John H.	Receiving Ship, New York
Flockhart, Rev. J. E.	Fort Omaha, Neb.
Ford, Rev. Chas. H. L.	Camp Eustis, Lee Hall, Va.
Forster, Rev. Chas. W.	Fort Adams, R. I.
	Providence, R. I.
Fulford, Rev. J. W.	Aberdeen, Miss.
	West Point, Miss.
	Payne Field, Miss.
Fulweiler, Rev. H. W.	Camp Stanley,
	Leon Springs, Texas
Gale, Rev. Albert	Plattsburg, N. Y.
Gerhart, Rev. W. P.	Camp Wadsworth, Spartanburg, S. C.
Gesner, Rev. Richmond H., D.D.	Fort Ontario, Oswego, N. Y.
Gill, 1st Lt. Robert S.	Spruce Production Division, Oregon
Gilson, Rev. Roy R.	Brunswick, Maine
Gibson, Rev. James D.	Richmond, Va.
Goodfellow, Rev. John A.	Philadelphia, Pa.
Grant, Rev. Frederick C.	Evanston, Ill.
Greene, Rev. Frank F. W.	Aberdeen, Wash.
Griffin, Rev. A. W.	Kenosha, Wis.

<i>Name</i>	<i>Points Covered</i>
Guignard, Rev. S. R.	Fort Moultrie, S. C.
Hadley, Rev. D. W.	Medford, Mass. (Tuft's College)
Harkness, Rev. L. A.	Cumberland St. Hospital City Park Barracks Brooklyn Navy Yard, N. Y.
Harper, Rev. Ralph M.	Ft. Banks, Mass. Winthrop, Mass.
Harriman, Rev. Chas. J.	Camp Devens, Ayer, Mass.
Harrison, Rev. Lewis C.	Austin, Texas.
Hart, Rev. John R., Jr.	University of Pennsylvania, Phila., Pa. West Point, N. Y.
Hartel, Mr. J. Eugene, Jr.	Columbia University, N. Y. C.
Haughton, Rev. Edward J.	Springfield, Ill.
Hazlett, Rev. A. L., Ph.D.	Miami, Fla.
Haist, Rev. Frederick W.	Ft. Wright Fisher's Island, N. Y. Ft. Mechie Ft. Terry Ft. Trumbull State Pier and Hospitals New London, Conn.
Heim, Rev. Edward	Long Island City, N. Y.
Heisler, Mr. E. B.	Ft. Douglas, Utah
Helm, Mr. Clyde B.	Minneapolis, Minn. Ft. Snelling, Minn.
Hewitt, Mr. Henry M.	Ft. Hamilton, N. Y. Williamsbridge, Bronx, N. Y. New York City
Hilton, Rev. T. A.	Joyce, Wash. (Spruce Squadron)
Hodges, Rev. Geo., D.D.	Harvard Radio School Boston, Mass.
Holley, Rev. Byron	Biloxi, Miss.
Holmes, Rev. C. W.	Vancouver, Washington
Holmes, Rev. S. F.	Pleasantville, N. Y.
Holt, Rev. W. T.	San Francisco, Cal. U. S. Naval Training Station
Howe, Rev. Paul Sturtevant Howe	Cape May, N. J. (General Military Hos- pital No. 11)
Howe, Rev. Walter E.	Denmark, N. J., Dover, N. J. Lake Denmark, N. J.
Howell, Rev. Louis B.	Sangatuck, Conn.
Hudson, Mr. Frank B.	Syracuse, N. Y.
Hughes, Rev. I. H.	Melville, R. I., Newport Training Station, R. I.
Hughes, Mr. R. M., Jr.	Norfolk, Va.
Huntington, Rev. Harwood, Ph.D.	Ft. Barrancas, Fla. Pensacola, Fla.
Huston, Rev. S. A.	Ft. D. A. Russell, Wyoming
Ingle, Rev. Frederick	Denver, Colo.

<i>Name</i>	<i>Points Covered</i>
Insley, Rev. Levin I.	Fort Dade, Fla.
Irwin, Ven. P. S.	Miami, Fla.
Jackson, Rev. John L.	Camp Greene, Charlotte, N. C.
James, Lt. Sidney T.	Seattle, Wash.
Jameson, Rev. H. B. McC.	Bryan, Texas. (A. & M. College)
Jenkins, Rev. W.	Whitestone, N. Y.
Jennings, Rev. Frederick G.	Eugene, Ore.
Jillson, Rev. E. T.	Newport, Ky. Fort Thomas
Johnson, Rev. David P.	Del Rio, Tex.
Johnson, Rev. E. D.	Annapolis, Md., Saunders Rifle Range, Md.
Johnson, Rt. Rev. Jos. H., D.D.	Los Angeles, California
Johnson, Rev. M. E., Chaplain	Camp Jos. E. Johnston, Fla.
Johnson, Rev. W. L.	Pine Island, Minn.
Johnston, Rev. Robert, D.C.L.	West Philadelphia, Pa.
Jones, Mr. Allen	Asheville, N. C. Kenilworth, N. C. Azalea, N. C.
Jones, Rev. P. E., D.D.	Haiti
Keane, Rev. A. T.	Blauvelt, N. Y.
Keller, Rev. Geo. S.	Winona, Conn.
Kelly, Rev. H. E.	Camp Devens, Ayer, Mass.
Kemp, Mr. A. G.	Montreal, Canada
Kennedy, Rev. Chas. E.	Columbia War Hospital New York City
Kent, Rev. Samuel N.	Ft. Adams, R. I. Ft. Getty, Saunderstown, R. I. Ft. Greble, Ft. Kearney, R. I. Ft. Wetherill, R. I.
Kerr, Corp. Robert	Pier No. 45, New York City
Kershaw, Rev. John, D.D.	Charleston Navy Yard, S. C.
Kirkby, Rev. D. N.	Caldwell, N. J.
Kirby, Major	Chanute Field, Ill. Rantoul, Ill.
Knapp, Rev. Frank J.	Camp Wadsworth, Spartanburg, S. C.
Knight, Mr. Floyd L.	Miami, Fla.
Kreitler, Rev. Robert P.	Camp Summerall, Tobyhanna, Pa. Scranton, Pa.
Larsen, Rev. John G.	Wichita Falls, Tex.
Leach, Rev. D. LeR.	Buffalo, N. Y. (Curtis Plant)
Lee, Rev. Francis R.	Fort Caswell, Southport, N. C.
Lee, Mr. Lawrence R.	France
Leffingwell, Rev. Alsop	Fort Huachuca, Ariz.
Leggo, Mr. Wm. F.	Bay Shore, L. I. Sayville, L. I. Ft. Tilden, Rockaway, N. Y. Bronxville, N. Y., Brooklyn, N. Y.
Levis, Rev. Norman V. P.	League Island Navy Yard, Philadelphia, Pa.
Lewis, Rev. Arthur M.	Oskaloosa, Ia.

<i>Name</i>	<i>Points Covered</i>
Lewis, Rev. Hunter	Mexico State College (Los Cruces, N. M.)
Lewis, Rev. William F.	Peekskill, N. Y.
Lewis, Rev. W. E. A.	Selfridge Field, Mt. Clemens, Mich.
Lipscomb, Mrs. W. R.	Americus, Ga.
Lodge, Rev. James T.	Caldwell, N. J.
Loring, Rev. R. T.	Newtonville, Mass.
Lycett, Mr. Allen	Baltimore, Md., Ft. Howard, Md. Ft. Washington, Md.
Macrae, Mr. Evelyn	Toronto, Canada
Manger, Mr. Chas. W.	Columbia University, New York City
Marshall, Rev. R. Maynard, Jr.	Chapel Hill, N. C.
Martyr, Rev. F. A.	Berkeley, Calif. (Aviation School)
Marvine, Rev. Walter	Fortress Monroe, Va.
Mason, Rev. Roy Wallace	Ft. Atkinson, Wis.
Mellichampe, Rev. E.	Accotink, Va. Camp Humphreys, Va. Ft. Hunt, Va. Belvoir, Va. Occoquan, Va.
Merriman, Rev. Erle H.	Camp Grant, Rockford, Ill.
Miller, Rev. Lindley H.	Ft. Wadsworth, L. I., N. Y. Staten Island Rosebank, Tompkinsville, N. Y.
Mitchell, Rev. John F.	Hoffman's Island Bedloes Island New York City Ft. Wood, N. Y.
Moffatt, Rev. W. G.	Presidio of Monterey Carmel, Calif.
Montgomery, Rev. Hugh E.	San Francisco and vicinity
Morgan, Rev. Frederick L. Morgan	Camp Robinson, Sparta, Wis.
Morton, Rev. Wm. J., D.D.	Alexandria, Va.
Morris, Rev. J. Craig, D.D.	Madison, Wis., University of Wis.
Moses, Rev. John S.	Ft. Andrews, Mass.; Mass. Institute of Tech.; Boston, Mass.; Boston Navy Yard; Ft. Heath, Mass.; Nahant Mass.; Ft. Standish.
Mundy, Sgt. Wilfred A.	Camp Funston, Kansas.
Muckle, Mr. C. P.	Toronto, Canada
MacAdams, Mr. Robert F.	New London, Conn.
MacBride, Rev. Meade B.	Washington Barracks, D. C.
MacWhorter, Rev. Gardner A.	Chicago, Ill. (Municipal Pier)
McClellan, Rev. C. S., Jr.	Marfa, Texas
McClement, Rev. Thomas B.	Columbus, N. M.
McGay, Rev. Culbert	Fort Popham, Baldwin, Maine.
McKim, Rt. Rev. John, D.D.	Japan
McMahon, Prof. J.	Ithaca, N. Y.
New, Rev. Albert	Waynesville, N. C.
Norton, Rev. Geo. B., D.D.	Beaumont, Texas

<i>Name</i>	<i>Points Covered</i>
Olgilby, Rev. H. McF. B.	Watertown Arsenal, Mass.
Osborne, Rev. W. H.	St. Helena, Va. Berkeley Portsmouth, Va.
Owen, Rev. Wm. H., Jr.	Ft. Wadsworth, L. I., N. Y. Staten Island Rosbank
Owens, Rev. R. B.	Camp Greene, Charlotte, N. C.
Page, Rev. Herman R.	Camp Lewis, American Lake, Wash.
Papineau, Rev. A. B.	Boxford, Mass.
Patterson, Rev. Wm. E.	Bar Harbor, Maine
Pattillo, Rev. Chas. E., D.D.	Fort Dade, Fla.
Paynter, Rev. Henry S.	Bridesburg Arsenal Frankford Arsenal, Phila., Pa.
Payne, Mr. Lewis	Camp Meigs, Washington, D. C.
Payne, Dr. P. M.	Camp Cody, Deming, N. M.
Pearce, Rev. H. M. T.	Pensacola, Fla.
Pearse, Rev. R. A.	Fort Morgan, Ala.
Pearson, Rev. Artley B.	Philippine Islands
Pendleton, Rev. W. H. K.	Landrum, S. C. Camp Wadsworth, S. C.
Perry, Rev. Geo. A.	Watervliet Arsenal, N. Y.
Pettus, Lt. Wm. Henry	Camp Eustis, Lee Hall, Va.
Pooley, Rev. R. K.	Ft. Leavenworth, Kansas
Porter, Rev. S. G.	Fort Crocket, Galveston, Texas
Quin, Rev. Chas. C.	Radio School, Philadelphia, Pa.
Radcliffe, Rev. C. E. S.	Camp Mohawk, Deseronto, Ont., Canada
Randolph, Rev. F. C. F.	Columbus, Ohio (Aviation School)
Ransom, Mr. William F.	New York City Ferry Terminal
Raps, Rev. Henry G.	Narragansett Bay (Coast Defense)
Ray, Very Rev. J. H. Randolph	Dallas, Tex. (Love Field) Camp Dick, Dallas, Texas
Reinheimer, Rev. B. H.	Fairfield, Dayton, O. (Aviation Camp)
Remington, Rev. R. R.	Alliance, Ohio
Restarick, Mrs. May L.	Hawaiian Islands
Rice, Rev. J. D.	Newport, Oregon Toledo, Oregon
Richards, Rev. A. G.	Athens, Ga.
Richardson, Rev. Wm. C.	Fort Dade, Fla.
Richmond, Mr. R. D.	Seven Pines, Va.
Ridgeway, Rev. Wm. W.	Detroit, Mich.
Rifenbark, Rev. Mark	Mare Island, Cal. (Navy Yard)
Roberts, Rev. F. C.	Niles, Ohio
Roberts, Rev. Paul	State College Brookings, S. D.
Roper, Rt. Rev. John Charles, D.D.	Ottawa, Canada
Rosebaugh, Rev. J. H.	Springfield, Mass.
Rutherford, Mr. Robert H.	Norfolk, Va.

<i>Name</i>	<i>Points Covered</i>
Sadtler, Rev. J. G.	Bridgeport, Conn.
Sargent, Rev. G. P. T.	Camp Logan, Zion City, Ill.
Sayre, Mr. Samuel H.	Camp Sloane, Norfolk, Va.
Schuyler, Rev. Philip	Ft. McKinley, Portland, Maine
	Ft. Levett, Me.
	Ft. Williams, Me.
	Ft. Preble, Lewiston, Me.
Seiter, Rev. A. L.	Camp Lee, Petersburg, Va.
Shore, Rev. F. A.	Arcadia, Fla.
	Dorr Field
	Carlstrom Field
Shipley, Rev. Malcolm A., Jr.	Hoboken, N. J.
Simpson, Rev. H. J.	Pontiac, Mich.
Simonson, Rev. E. W.	Douglas, Arizona.
Slack, Rev. Wm. S.	Alexandria, La.
Smith, Rev. Edmund Banks, D.D.	Ft. Jay, N. Y.
	Governor's Island, N. Y.
Smith, Rev. Franklin C.	Allentown, Pa.
Smith, Rev. A. J.	Kingston Ave. Hospital, Brooklyn, N. Y.
Sneed, Rev. Henry H.	Gulfport, Miss.
Snelling, Rev. Samuel	Nantucket, Mass.
Sontag, Rev. C. F.	Indian Head, Md.
Sparks, Rev. W. A.	Rockaway Beach, N. Y.
Stacey, Rev. H. G.	Camp Floodwood, Minn.
Stewart, Rev. Wood R.	Ft. Casey, Washington
	Ft. Flagler, Washington
	Ft. Worden, Washington
Sumner, Rt. Rev. Walter Taylor, D.D.	Spruce Squadron,
	Portland, Oregon
Sweet, Rev. Sidney E.	Columbus, Ohio
Tencler, Dr. Rudolph	Siberia, Russia
Thackeray, Rev. C. L.	Watsonville, California
Thomas, Mr. S. D.	San Francisco (Camp Fremont)
Tomlins, Rev. W. H.	Belleville, Ill.
Treder, Very Rev. O. F., D.D.	Mitchell Field, Garden City, L. I.
Tucker, Rev. Louis	Fort Morgan, Ala.
Turner, Rev. C. H. B., D.D.	Lewes, Del.
Turner, Mr. William H.	Buffalo, N. Y. (Fort Porter)
Turrill, Rev. W. R. B.	Astoria, Ore.
	Ft. Canby, Wash.
	Ft. Columbia, Wash.
	Ft. Stevens, Ore.
Tuthill, Rev. Ernest.	Madison Barracks, N. Y.
	Pine Plains, Watertown, N. Y.
Twing, Rev. Cornelius W.	Tuckerton, N. J.
Upjohn, Rev. R. R.	Bath Beach, N. Y.
Vail, Rev. S. L.	Algiers, La.
	Ft. St. Philip, La.
Van Deerlin, Rev. Erasmus J. M.	March Field (near Riverside, Cal.)

<i>Name</i>	<i>Points Covered</i>
Vercontere, Mr. Louis	Allentown, Pa.
Vincent, Rev. Z. T.	Laredo (Corpus Christi, Tex.)
	Ft. McIntosh, Tex.
Virden, Rev. Harry Lee	Camp Funston, Kansas
Wadsworth, Rev. G. C.	Troy, N. Y.
Walker, Rev. John W.	Philadelphia, Pa.
Wallace, Rev. Geo., D.D.	Japan
Waller, Rev. H. D.	Flushing, L. I., N. Y.
Walton, Rev. H. A.	Paoli, Pa.
Wammersey, Rev. Fred	Fort Slocum, N. Y.
	Pelham Bay, N. Y.
	David's Island near New Rochelle
Webb, Rev. F. T., D.D.	Tacoma, Wash.
Webber, Mr. H. J.	Montreal, Canada
Weed, Rev. C. B. K.	Guerstner Field, Lake Charles, La.
White, Rev. F. S.	Rich Field, Waco, Tex.
White, Rev. Robb, Jr.,	Camp Merritt, N. J.
White, Rev. W. E.	Hamilton, Ontario, Canada
Whitley, Miss E. M.	Champaign, Ill. (Aviation School)
	Urbana, Ill.
Whitney, Rev. G. S.	Augusta, Ga.
Whitney, Mr. H. B.	General Hospital for returned wounded, New York City
Wilkinson, Rev. Richard, D.D.	Camp Sheridan, Montgomery, Ala.
Willett, Rev. Edward	Camp Gordon, Atlanta, Ga.
Williams, Rev. E. Reginald	Milwaukee, Wis.
Williams, Rt. Rev. L. W., D.D.	Quebec, Canada
Williard-Jones, Rev. W. H.	Camp Perry, Ohio
Willson, Rev. W. J.	Sacketts Harbor, Madison Barracks, N. Y.
Witmer, Rev. David L.	Philadelphia, Pa.
Witsell, Rev. W. P.	Camp MacArthur, Waco, Texas
Wolcott, Rev. P. C., D.D.	Fort Sheridan, Ill.
Wood, Mr. Alfred V.	Brunswick, Ga.
Wood, Rev. Horace W.	Ft. Benjamin Harrison, Indianapolis, Ind.
Wood, Rev. Daniel A.	Fort Oglethorpe, Ga.
	Chickamauga Park
	Camp Forrest
	Camp Greenleaf
	Camp Warden McLean
Worrell, Most Rev. C. L., D.D.	Halifax, Nova Scotia
Wyllie, Rev. W.	San Domingo (Marines)
Young, Rev. Edmund B.	West Philadelphia, Pa.
Zachary, Rev. G. DeW.	State College, Pa.

CENTRAL OFFICE CORRESPONDENCE

OUTGOING MAIL REPORT FROM JULY, 1917, TO JULY, 1919

	TOTAL
PERSONNEL, July, 1917, to June 30, 1919	817
GENERAL, July, 1917, to June 30, 1919	17,045
KEY, July, 1917, to June 30, 1919	4,721
KEY FORM, July, 1917, to June 30, 1919	1,327
REGISTRATION, July, 1917, to June 30, 1919	11,845
SECOND AND THIRD CLASS, July, 1917, to June 30, 1919	2,537
TELEGRAMS, July, 1917, to June 30, 1919	414
PARISH PLAN FORM, March 1, 1919, to June 30, 1919	14,346
RECTORS' POSTALS, January 1, 1918, to June 30, 1919	3,952
RANDALL, February 1, 1918, to October 30, 1919	36,222
CROSS, December 1, 1917, to June 30, 1919	102,537
FIRST, October 1, 1918, to March 30, 1919	8,774
CIRCULAR LETTERS, February, 1918, and February, 1919	9,572
POST CARDS, May 1, 1918, to January 31, 1919	1,521
CHRISTMAS CARDS, November and December, 1918	42,450
PARISH PLAN, May 1, 1919, to June 30, 1919	703
	258,783

INCOMING MAIL REPORT FROM JULY, 1917, TO JULY, 1919

	TOTAL
PERSONNEL, July, 1917, to June 30, 1919	588
GENERAL, July, 1917, to June 30, 1919	9,807
KEY, July, 1917, to June 30, 1919	3,647
REGISTRATION, July, 1917, to June 30, 1919	2,816
SECOND AND THIRD CLASS, July, 1917, to June 30, 1919	1,855
TELEGRAMS, July, 1917, to June 30, 1919	549
PARISH HONOR ROLLS, December 1, 1918, to June 30, 1919	2,124
NATIONAL HEADQUARTERS, July, 1917, to June 30, 1919	583
PARISH PLAN, May 1, 1919, to June 30, 1919	461
	22,430

TOTAL CORRESPONDENCE FROM JULY, 1917, TO JULY, 1919

Incoming mail	22,430
Outgoing mail	258,783
Grand total	292,497

TABLE OF INCOMING AND OUTGOING MAIL FOR FIVE MONTHS AT DIFFERENT PERIODS OF THE WORK, SHOWING THE HIGH-WATER MARK DURING THE SUMMER OF 1918

	Dec., 1917	July, 1918	Dec., 1918	May, 1919	Aug., 1919
Incoming mail	230	1,312	1,210	925	525
Outgoing mail	1,993	13,582	9,415	1,712	1,209

SUPPLEMENTARY REPORT

Army and Navy Department

Brotherhood of St. Andrew

FOR PERIOD

September 1st, 1919, to October 4th, 1919

SUPPLEMENTARY REPORT OF ARMY AND NAVY DEPARTMENT'S WORK

September 1, 1919, to October 4, 1919

The published report of the Army and Navy Department brings the work up to September 1st and this Supplementary Report is intended only to give in briefest form an account of the work from that date until the dissolution of the Department on October 4th.

Because of the outreach of the correspondence from the Headquarters Office into all parts of the Church, the stream of incoming mail has only very gradually grown less. Additional names for the Great Honor Roll of the Church have also continued to come in. Therefore the office force has not been greatly reduced and on this date (October 4th) is composed of nine stenographers and clerks. These will be continued indefinitely.

While all the Camp and Field Secretaries concluded their work on August 1st, it was nevertheless found desirable to have some one travel from parish to parish to rally the Church Welcome Committees and to initiate efforts to lead the returned soldiers and sailors into active parish work. Therefore Mr. Edward A. Shields, who did such splendid work as Camp Secretary at Camp Beauregard, in Louisiana, was re-engaged and has been doing effective service along these lines.

During September also all the equipment used by the Camp Secretaries has been disposed of satisfactorily, and it is a matter of great gratification to be able to state that several more of our Camp Secretaries have decided not to return to business life and have accepted positions in religious work, intending to give their lives exclusively to God's service. Captain B. Mercer Hartman has recently become the Executive Secretary of the Layman's Service Association of Washington, D. C. Messrs. Burnz, Evans and Williams have received appointments from Bishops to do Missionary work, the first two mentioned having been accepted as Postulants. One thousand copies of the Final Report of the Army and Navy Department in book form have just come off the press and will be carefully circulated so as to accomplish the greatest good.

A Service Flag whose stars will represent the Great Honor Roll of the Church has been made and will be presented at one of the mass meetings of General Convention. Later it will be hung in the National Cathedral at Washington.

As already stated, additional names from Parish Honor Rolls continue to arrive. These are at once added to the Church's Great Honor Roll, which the Army and Navy Department has compiled and kept in two card catalogues, the one an alphabetical catalogue of names and the other a catalogue by Dioceses and Parishes. This Honor Roll now contains 105,102 names.

The Army and Navy Department, as a separate department, will now cease to exist. The work, however, will be conscientiously continued by the National Office of the Brotherhood, and most of the men who have been directing it as a separate department will continue to direct it as part of the Brotherhood's regular work. The transfer is therefore made in all confidence and with the earnest prayer for a continuance of God's blessing upon the work.

There is naturally a certain sadness connected with the dissolution of the Army and Navy Department. At the same time, in looking back over its two years of strenuous work, there is much satisfaction and not a little inspiration. However, the finest results can never be made part of any printed report and will never be known till the thoughts of all hearts are revealed in that better world to come. How many thousands of young men, in fighting the Hun, were helped also to fight successfully the Tempter, because the Grace and Power of God has come into their lives through the agency of one of our consecrated representatives. God was pleased to make large use of our secretaries. Therefore praise be to God, Amen.

Faithfully submitted,

G. FRANK SHELBY,

Acting Executive Secretary.

October 1, 1919.

To the Executive Committee,
Army and Navy Department,
Brotherhood of Saint Andrew.

Gentlemen:

I have made a further audit of the cash receipts and disbursements of the Army and Navy Department of the Brotherhood of Saint Andrew in the United States, covering the period from September 1, 1919, to October 4, 1919.

The audit comprises the records of the Brotherhood of Saint Andrew, Special Account, and of any unpaid bills remaining. The results thereof are set forth in the following exhibits:

Exhibit A—Statement of Cash Receipts and Disbursements.

Exhibit B—Balance Sheet at October 4, 1919.

While the report is made out on October 1st, I have included all known items up to and including October 4th, the stated date for closing out the Department's activities.

All Field and Camp Secretaries have made their final returns, the results of which are contained in this report.

By referring to the Balance Sheet you will see that there is a cash balance of \$18,410.60, leaving an available balance of \$16,812.22 after paying the estimated liabilities. The office equipment is unvalued. Stamps on hand and stamp money and post office credits amount to \$68.81.

The cash statement includes refunds from secretaries and other items, also the payment of running expenses and liabilities. In addition, there is an appropriation of \$2,000 for the payment of accruing expenses for new work in connection with soldiers and sailors.

Very respectfully yours,

R. J. BENNETT,
Certified Public Accountant.

EXHIBIT A

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

Covering the Period from September 1, 1919, to October 4, 1919

CASH RECEIPTS

Balance, September 1, 1919		\$27,708.23
Cash Receipts—		
Miscellaneous	\$6.77	
Refunds—		
William C. Harvey	\$68.60	
A. R. P. Heyes	21.72	
Ray C. Reese	16.35	
H. R. Sanborn	106.00	
Claude Parkerson	20.00	
B. M. Hartman	31.70	
		264.46*
Sale of bicycles—		
A. R. P. Heyes		8.00
E. R. De Puy		9.00
		1.00
Sale of Church Welcome Buttons.....		20.00
Sale of Corona—A. R. P. Heyes		61.26
Canceled checks returned		
Total receipts		370.49
Total		\$28,078.72

* Includes 62 cents more than required.

CERTIFIED COPY
LIBRARY

CASH DISBURSEMENTS

For field stipends of Field and Camp Secretaries.....		\$95.00
For field expenses		75.00
Office rent for August and September		50.00
For office salaries		874.75
Office expenses—		
Telephones and telegraph	\$21.11	
Printing	4.25	
Auditing	118.00	
Postage	22.00	
Literature	35.50	
Miscellaneous	16.50	
		<u>\$217.36</u>
For Final Report		15.50
Medals and Certificates for Field Secretaries.....		210.77
Brotherhood of Saint Andrew, to cover accruing expenses for new work in connection with soldiers and sailors		2,000.00
For payment of liabilities and appropriations per audit report of August 31, 1919:		
Expenses of Field Secretaries at Detroit Convention	\$1,700.00	
Saint Andrew's Cross	1,924.00	
Field Secretaries	316.97	
Final Report	2,101.62	
Miscellaneous bills	78.15	
		<u>\$6,120.74</u>
Total disbursements		\$9,663.12

RECAPITULATION

Total cash receipts	\$23,078.72
Total cash disbursements	<u>9,663.12</u>
Balance, October 4, 1919	\$18,410.60

EXHIBIT B

BALANCE SHEET

at October 4, 1919

ASSETS

Cash, Land Title & Trust Company	\$18,409.46
Cash in office	<u>1.14</u>
Office equipment, files, books, stationery, etc., not valued.	\$18,410.60
Total assets	<u>\$18,410.60</u>

LIABILITIES

Estimated balance due to John C. Winston Company for account of Final Report	\$1,508.38
Balance, unappropriated funds in hand of Committee	<u>16,812.22</u>
Total	\$18,410.60

77579 B7957
Brotherhood of S. Andrew

Story of the work of the

army and navy department

267.24

B795

77579

